The Catholic University Bulletin.

Vol. XV. *April, 1909.* *No. 4.*

"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—St. Vincent of Lerins, *Commonit, c. 6.*

Published by

THE CATHOLIC UNIVERSITY OF AMERICA

Washington, D. C.

J. H. FURST COMPANY, PRINTERS

BALTIMORE

The
Catholic University Bulletin.

Vol. XV. *April, 1909.* *No. 4.*

THE SUMMA THEOLOGICA OF ST. THOMAS.

The Summa and the Catechism:—"The Catholic Church," writes Ozanam, a distinguished modern author, "possesses two incomparable monuments, the Catechism and the *Summa Theologica* (Sum of Theology) of St. Thomas Aquinas; one is for the unlettered (persons of ordinary capacity), the other is for the learned." The truth of this remark is admitted by all theologians who have studied and examined the Summa of St. Thomas after having learned, as all must first learn, the outlines of the Christian religion from that dear little book, the Catechism. The Catechism contains a compendious enumeration and short explanations of the principal doctrines of the Christian religion; the Summa of St. Thomas contains a complete list of those same doctrines, explained and developed and defended by the genius of a Master who is universally recognized as the "Prince of Theologians." Had St. Thomas written nothing but his theology, his name would have been immortal, because nothing new is said in stating that the *Summa Theologica* is universally admitted to be the greatest masterpiece of human genius that the world has ever known. This work contains the cream of St. Thomas' philosophy and theology, being in reality a résumé, or sum, of all his other writings; it represents the perfection of the human mind in its application to the truths of faith, the perfection of Christian philosophy and theology. Those who read it are filled with

enthusiastic admiration for the author, and they know not which should be more admired, the grandeur of the plan or the extraordinary genius manifested in the execution of the grand conception.

Lacordaire compares the Summa to the Pyramids:—"Shall I attempt," exclaims Fr. Lacordaire, speaking of St. Thomas, "shall I attempt to describe this man and his work? As well might I attempt to give a perfect idea of the pyramids by telling their height and breadth. If you wish to know the pyramids, be not content with listening to a description; cross the seas; go to the land where so many conquerors have left their footprints; go into the sandy deserts, and there behold standing before you something solemn, something grand, something calm, immutable and profoundly simple—the pyramids!" St. Thomas' *Summa,* in its majestic simplicity may well be compared to the grandest of the pyramids. We may look upon it with admiring eyes; but no tongue can tell, no pen can adequately describe the wonders of its simple grandeur; it is the master-piece of a genius who has had neither a superior nor an equal. This great manual of theology comes to us from that much maligned thirteenth century, of which Vaughan writes: "The master-pieces of medieval science were produced at the very time that the great architectural master-pieces were conceived and at least partially realized." [1] The thirteenth century was an age of construction as well as of destruction. The men of those days upset and destroyed many idols of preceding centuries; but in their stead they constructed imperishable monuments both in the material and in the intellectual world, which to this day excite the unbounded admiration of all lovers of true genius; and the architects of our day would be happy if they could produce something worthy of being compared to the great cathedrals and churches and libraries and town-halls which were conceived and executed by the architects of the middle ages. This is in a special manner true of the greatest of all master-pieces of medieval science, the Summa of St. Thomas. No writer of theology has attempted to make an

[1] *Life of St. Thomas,* Vol. I, p. 345.

improvement upon this greatest of all manuals of theology. The Church, guided by the Holy Ghost, has held her councils and has issued instructions and definitions to which not even the most enthusiastic admirer of St. Thomas would dare compare his writings when there is question of a teacher that is infallible as well as accurate; but it is a fact well known to theologians that many of those definitions were taken almost verbatim from the works of St. Thomas. Amongst men the *Summa* has been looked upon as the groundwork and model for all theologies written since his time, and the greatest praise that could be bestowed upon any philosophy or theology consists in saying that the book really deserves to bear on the title-page the inscription; "ad mentem D. Thomae"—in other words, that it was formed on the model of St. Thomas and really represents his teachings.

When did St. Thomas resolve to write the Summa? It is impossible to determine at what epoch in his lifetime St. Thomas resolved to write the *Summa*. We know that in his infancy those who cared for him were frequently astonished on hearing the child ask, with unexpected seriousness, "What is God?" It may be supposed that thus early in his life grace was perfecting nature in this favored child, preparing him gradually to become in due time the most distinguished representative of that science which takes its name from God, of whom it treats.[2] His sojourn at Monte Casino, his studies at Naples, his reading of the Scriptures and of Aristotle, his study of the "Sentences," in which Peter Lombard gave a compendium of the most important texts of the Fathers relating to theology, his training under Albertus Magnus, who was deeply impressed with the order and accuracy of Aristotle's writings, and who was himself fond of experimenting and of collecting materials for rebuilding the edifice of philosophy and theology—all this tended to prepare St. Thomas for giving to the world what Ozanam calls "a vast synthesis of the moral sciences, in which was unfolded all that could be

[2] Vaughan, *op. cit.*, Vol. II, p. 96.

known of God, of man, and their mutual relations, a truly Catholic philosophy." [3]

Origin of the Summa:—In subsequent articles something will be said of the chaos produced at Paris and elsewhere by the introduction of new studies and new methods into the universities. With brilliant professors anxious to obtain fame by giving their names to new systems, with Averroes' commentaries on Aristotle regarded at Paris as the perfection of philosophical knowledge, with rationalism and pantheism publicly taught by professors of a Catholic university, with contempt for old systems and the love of novelty growing in the minds of men, while the sweet and pious mystics of the school of St. Victor sought to induce men to give up "philosophy and empty fallacies" in order to return to the contemplation of heavenly truths and the study of the Scriptures, there was a confusion that puzzled even learned theologians, and poor beginners could do nothing but follow the systems of their masters.

Influence of Albertus Magnus on St. Thomas:—St. Thomas was a witness of this confusion. He had not suffered as much as others from the disordered state of philosophy and theology, because he had enjoyed the advantage of being instructed under a master whose clear vision was not dimmed by the darkness which surrounded him. Albertus Magnus—"Honor to whom honor is due"—pointed out to St. Thomas the dangers and the needs of the thirteenth century, and to him principally, under God, we are indebted for the immortal *Summa*. Although St. Thomas had not himself experienced the difficulties under which others labored, he knew what those difficulties were, and he resolved with all due humility, and with the hope of assistance from heaven, to write a book that would be a remedy for the confusion and uncertainty which prevented students from forming a clear conception of the doctrines of Christianity.

The Summa was written for Beginners:—In making this statement there is no necessity of drawing upon the imagination or of resorting to *ex post facto* suppositions. St. Thomas himself tells us—the declaration will perhaps surprise those who

[3] Drane, *Christian Schools and scholars* (London, 1881), p. 430.

hear it for the first time—that his *Summa* was written for the special benefit of students, of beginners, as we call them. This declaration was made in the Prologue to the *Summa*. "We have reflected," he writes, "that beginners in this sacred science find many impediments in those things which have been written by divers authors; partly on account of the multiplication of useless questions, articles and arguments, partly because those things which are necessary for the education of novices are not treated according to the order of discipline (scientific order), but as the exposition of certain books or the occasion of dispute demanded, and partly because the frequent repetitions beget confusion and disgust in the minds of learners." Those "impediments," or trials of beginners as we may call them, St. Thomas wished to avoid, hence he adds: "I shall endeavor, trusting to the assistance of heaven, to treat of those things that pertain to this sacred science with brevity and with clearness, in as far as the subject to be treated will permit." [4]

These are St. Thomas' few plain and simple words of introduction to his immortal Sum of all theology. They contain a promise, and never was a promise more faithfully fulfilled. He did not write simply in order to explain or refute books that had been written before his time. He did not wish to make a show of learning by heaping up useless questions and arguments, thereby causing great confusion in the minds of his readers. No, with humble confidence in the Almighty, he intended to use the talents that God had given him to compose a complete, but at the same time brief and lucid, exposition of the truths made known by revelation. In other words, he promised to write a scientifically arranged theology, and he fulfilled his promise in such a manner as to become the Prince and Master of all theologians, with no one to dispute his claim to the title.

Question I. *Sacred Doctrine*:—After these few preliminary remarks, which, by the way, contain more than many a long-winded preface, as prefaces are often written, the Angelic Doctor enters into the consideration of his subject, beginning

[4] Prologue to the *Summa*.

with an introductory question on Sacred Doctrine, by which term he means either revelation in general, or theology in particular.

Besides philosophy which can be known by reason, he says, "revelation is also necessary for the human race, first, because without revelation men could know nothing of the supernatural end to which they must tend, and secondly, without revelation even the truths concerning God which could be proved by reason, would be known only by a few, after a long time and with the admixture of many errors." (Art. 1, cf. Vat. Council, Const. "Dei Filius," C. 2.)

What is Scholastic Theology? The principles of revelation having been once received, the mind of man proceeds to explain them and to draw conclusions from what was revealed. From this results in man's mind theology properly so-called, which is a science, speculative and practical, higher in dignity than the other sciences, deserving to be called wisdom, because the principles from which it proceeds are made known by revelation which manifests God as the highest cause of all things (art. 2, 3, 4, 5, 6). The object, or subject, of this science is God; all other things are treated in it only in so far as they relate to God (art. 7). Reason is used in theology not to prove the truths of faith—which are accepted on the authority of God—but to defend, explain and develop the doctrines which have been revealed (art. 8). Revelation is made known to us by the Sacred Scriptures. God, the author of the Scriptures, embraces all things in His infinite mind; and when He deigns to speak to man, if we take into account the intention of God, considering the spiritual or mystical as well as the literal sense of the words, a single text of Scripture may contain a world of meaning (art. 9, 10).

Plan of the Summa:—Having laid down these principles, St. Thomas announces the order he intends to observe in his theology. This is one of the most important features of the *Summa*. In ten lines of a half column, as the words are printed in the Migne edition of his works, the Angel of the schools sketches that wonderful plan which introduced unity into all theological treatises. Under three headings he classi-

fies all the parts of dogmatic and moral theology; not one of them can be omitted in a complete theology; it is not necessary to add another, because they embrace everything, they cover the whole field.

General Outlines:—Now, what are those three headings, those three leading ideas? "Since the principal object of sacred doctrine is to give the knowledge of *God,* not only as he is in himself but also as he is the *Beginning* of all things and the *End* of them all, especially of rational beings, we shall treat first, of God; secondly, of the tendency of the rational creature to God, and thirdly, of Christ, who as man is the way by which we tend to God." This is the grand division, these are the general outlines of the *Summa Theologica.* God in himself and as he is the Creator; God as the End of all things, especially of man; God as the Redeemer—these are the leading ideas under which all that pertains to theology is contained.

Subdivision; 1a Pars:—The first part, of God in himself and of God as Creator, is subdivided into three tracts. (1) of those things which pertain to the essence of God, (2) the distinction of persons in God, *i. e.,* on the Trinity, (3) of the procession of creatures from God; under which St. Thomas treats (1) of the production of creatures, (2) of the distinction of creatures, (3) of the preservation and government of creatures. Under the heading of the distinction, he treats of the distinction of creatures, (1) in general and (2) in particular, *i. e.,* of good and evil, of creatures that are purely spiritual (the angels), of creatures that are purely corporeal (the material world), and of man who is composed of body and spirit. This makes in all nine tracts in the first part; (1) On the essence of the one God. (2) On the Trinity. (3) On the creation. (4) On the distinction of things in general. (5) On the distinction of good and evil. (6) On the angels. (7) On purely corporeal creatures. (8) On man. (9) On the preservation and government of the world.

2a Pars. The second part, which treats of the tendency of rational creatures to God, *i. e., of God as he is the end of man,* contains the moral theology of St. Thomas or his treatise on the end of man and on human acts. It is subdivided into two

parts known as the 1^a 2^{ae} and the 2^a 2^{ae}, or the First of the Second and the Second of the Second. The first five questions of the 2^a pars are devoted to proving that man's last end, or his beatitude, consists in the possession of God. Man attains to that end or deviates from it by human acts, of which he treats, first in the general (in all but the first five questions of the prima secundae), secondly, in particular (in the whole of the 2^a 2^{ae}).

The treatise on human acts in general is divided into two parts, (1) on human acts in themselves, (2) on the principles or causes of those acts. Of the acts performed by man some are peculiar to him as man, others are common to him and the lower animals; hence St. Thomas speaks, (1) of human acts, (2) of the passions. Here I may pause to remark that in these two tracts, St. Thomas, following Aristotle, gives the most perfect description and the keenest analysis of the movements of man's mind and heart that ever came from the pen of man.

The principles (or causes) of human acts are *intrinsic* or *extrinsic*. The intrinsic principles are the *faculties* of the soul and *habits*. The faculties of the soul were explained in the first part, in treating of the soul of man; hence in the prima secundae St. Thomas considers habits, first, in general, then, in particular, *i. e.*, the virtues and vices, in explaining which his power of analysis is again displayed in a remarkable manner. The extrinsic principles of human acts are *the devil* who tempts us, and *God,* who instructs us by his *laws* and moves us by his *grace*. Of the temptation of the demons St. Thomas treated in the first part, when he was explaining God's manner of governing the world. The prima secundae closes with the treatise on laws and on grace.

2^a 2^{ae}. The second part of the second treats of the virtues and vices in particular. In it St. Thomas treats first of those things which pertain to *all men,* no matter what may be their station in life, secondly, of those things which pertain to *some men* only. Things that pertain to all men are reduced by St. Thomas to seven headings: Faith, Hope and Charity—the three *theological virtues*—Prudence, Justice, Fortitude and

Temperance—the four *Cardinal* or principal moral virtues. Under each title St. Thomas, in order, as he himself tells us, to avoid frequent repetitions, treats not only of the virtue itself, but also of the vices opposed to it, of the commandment given to practice it, and of the gift of the Holy Ghost which corresponds to it. Under the second heading—of those things which pertain to some men only—St. Thomas treats first of the *graces freely given* by Almighty God, to certain individuals for the good of the church, such as the gift of tongues, prophecy, the power to work miracles, etc. Secondly, of the *active and contemplative life.* Thirdly, of *particular states* in life, and of the duties of those who are in different stations, especially of bishops and religious.

3a Pars. In the third part of his *Summa,* St. Thomas treats of our Blessed Redeemer and of the benefits which he confers upon man; hence the three tracts; first, on the *Incarnation* and on what our Saviour did and suffered when he was on earth; second, on the *Sacraments,* which were instituted by our Saviour and have their efficacy from His merits and sufferings; and the third, on the *end of the world,* the resurrection of our bodies, judgment, the punishment of the wicked, and the everlasting happiness of those who through the merits of Christ are brought back to the bosom of God.

These are the grand outlines of the *Summa,* which was the first, and which remains to this day the most perfect, scientifically arranged theology that was ever written. I have said nothing of the subdivisions under each grand heading; they bear the impress of the same all-embracing and penetrating mind which conceived the general plan. The *Summa* contains 38 tracts, 631 questions and about 3000 articles, in which more than 10,000 objections are answered. Take up any one of these articles, and by referring to the beginning of the treatise you can see at a glance what place it occupies in the general plan, which embraces all that can be known of *God,* of *man,* and of *their mutual relations.* This scientific arrangement of questions is one of the most prominent features of the *Summa* and the making out of this plan was in itself a greater benefit to theology than any thing that had been done before or has been

done since the time of St. Thomas. Writers who preceded St. Thomas had deserved well of religion and of the church; they had written wisely and well, and to some of those who immediately preceded him or were contemporary with him, must be given the credit of having prepared the way for the *Summa* by collecting the materials which he moulded into one vast synthesis; but they had not written a scientific theology. Those who came after St. Thomas have deemed it an honor and a pleasure to follow the order of the *Summa*. They may have added some new developments or cited some facts and definitions which came after the thirteenth century, but they have never dreamed of attempting to write a better theology. St. Thomas remains the master and the model; the nearer they approach to him, the better right they have to be considered good theologians.

It must not be supposed, however, that all the excellencies of the *Summa* have been enumerated when the general plan has been pointed out and a short list has been given of the principal questions treated in it. St. Thomas was not only a great architect, he was also a practical builder and he attended with the greatest diligence to every detail of the grand edifice which he constructed. Reading over his works we involuntarily exclaim: Verily Pope John XXII expressed a truth when he said that St. Thomas wrought as many miracles as he wrote articles.

The Style of the Summa:—Let us consider, for instance, the style of his writings. The style of St. Thomas is something unique and inimitable; it is a most extraordinary combination of brevity, accuracy and completeness. The scholastics generally were not so careful of style as were their predecessors in the learned world; they were more solicitous about their thoughts than about the language in which their ideas were expressed. Hence the lamentations of John of Salisbury, who was a finished classical scholar and a writer of elegantly polished letters.[5] St. Thomas' style is a medium between the rough expressiveness of the ordinary scholastic and the almost fasti-

[5] Drane, *op. cit.*, pp. 358–359.

dious elegance of John of Salisbury. We know that his hymns in honor of the Blessed Sacrament are incomparably grand and beautiful. Santeuil said he would give all the verses he ever wrote for the following words of the Verbum Supernum, which immediately precede the "O Salutaris":

"Se nascens dedit socium
Convescens in edulium
Se moriens in pretium
Se regnans dat in premium."

"In birth, man's Fellowman was he,
His Meat, while sitting at the Board
He died, his Ransomer to be
He reigns to be his Great Reward."[6]

But I am speaking of his style of writing on philosophy and theology, concerning which Pope Innocent VI declared that, with the exception of the canonical writings, the works of St. Thomas surpass all others in accuracy of expression. In a few well chosen words he tells all that one wishes to know on a question, and after reading all that others have written, students return to St. Thomas, who always gives something satisfactory. No one can appreciate this without actually reading the writings of St. Thomas. For the sake of comparison I should like to see some modern authors attempt to put into a given space as much accurate and satisfactory information as St. Thomas usually gives in the space of one article. Bossuet, Lacordaire, and Monsabrè, three of the greatest of orators, studied and admired St. Thomas' style, and in reading their discourses we can recognize the influence of the Angelic Doctor. Writers on philosophy and theology have studied his style; they could not imitate it, because it is *sui generis,* possessing an excellence which makes it inimitable. Cajetan knew his style better than any of his disciples, yet Cajetan is beneath St. Thomas in clearness and accuracy of expression, in depth and solidity of judgment.

Sound Judgment.—This soundness and soberness of judgment is another characteristic of St. Thomas. It is a well

[6] Translation by Marquis of Bute.

known fact that St. Thomas was noted for his singular calmness and meekness; even under the most trying circumstances he never lost his temper, notwithstanding the many provocations he met with in his life as a student, as a professor, and as a champion of the religious orders against the malicious attacks of William of St. Amour. This quiet self-possession runs through all his writings, so much so that every candid reader, even though he paid no attention to the supernatural meekness and humility of a saintly disciple of Jesus, would be compelled to admire him as a perfect specimen of the philosopher with a well-balanced mind. St. Thomas was full of what we take delight in praising as good, sound sense. He and Albertus Magnus introduced new methods into the schools. Besides praising and making known the works of Aristotle, upon which some looked with suspicion, they insisted on the necessity of experiment and observation in an age when men too often contented themselves with reading what had been written by others.

In philosophy, says St. Thomas, arguments from authority are of secondary importance (2 Sent. Dist. 14, Art. 2, ad. 1); experiment, and reason the thing out for yourself, and do not swear by the words of a master. "Philosophy does not consist in knowing what men said but in knowing the truth." We now understand the importance of this principle; perhaps we should not have understood it so well, and might not have proposed it so courageously had we lived in the middle of the thirteenth century.[7] The good judgment of St. Thomas is displayed in a remarkable manner in settling disputed questions. If he tells you that he is certain of the truth of his solution, you may rest assured that his arguments are convincing; otherwise he will simply give an opinon, stating that it is probable or more probable than the opposite; or he will admit that the question is doubtful, and then he suspends judgment. He does not hesitate at times to say plainly: This is something about which we know nothing, differing in this from many of his time and of our times who foolishly imagine that it is unphilosophical to say: "I don't know." On re-

[7] See *Aeterni Patris.*

flection we know that judgments should be formed in accordance with the nature of the arguments adduced, but as a matter of fact very few writers observe this rule. St. Thomas observed it invariably, and for this reason he has always been considered a safe guide, because he judged always in justice and in truth.

No Excellence without Labor:—It would be a mistake to suppose that St. Thomas attained to this perfection of scholastic writing without an effort, and that he affords an exception to the general rule expressed in the old saying: "There is no excellence without labor." He was indeed a singularly blessed genius, but he was also an indefatigable worker, and by continued application he reached that stage of perfection in the art of writing where the art disappears. Some years ago the Abbé Ucceli published a fac-simile of the original manuscript of the *Summa Contra Gentes*. The text was corrected and changed in almost as many places as it remained intact, thus proving that even the genius of St. Thomas was not dispensed from the law of labor in attaining to excellence.

Another remarkable feature of the *Summa* is St. Thomas' wonderful knowledge of the Scriptures, of the Councils of the Church, of the Works of the Fathers and the writings of the philosophers. He seems to have read everything and to have understood everything. Father Daniel d'Agusta once pressed him to say what he considered the greatest grace he had ever received from God (sanctifying grace, of course, excepted). "I think, that of having understood whatever I have read," he replied, after a few minutes of reflection. St. Antoninus says in his life, that "he remembered everything he had once read, so that his mind was like a huge library." [8] Whoever has read the *Summa* will at once admit the truth of these statements.

Scripture:—St. Thomas must have known by heart the greater portion of the Scriptures. There is scarcely an article of the *Summa* that does not contain quotations from the Scriptures, and frequently he takes pains to explain the meaning of obscure passages. It must be borne in mind that he

[8] Drane, *op. cit.*, p. 427.

wrote at a time when there was no such book as a "Concordance," or a "Thesaurus Biblicus," or "Divine Armory of the Holy Scriptures," or other books of that kind which make it easy for writers of our times to fill their pages with quotations from the holy writings. Not only did he know the Scriptures themselves, he was also acquainted with the Commentaries on the sacred text; and whenever it was necessary or useful, he was prepared to give the different opinions of various authors, sometimes refuting their interpretations, sometimes leaving the reader free to choose for himself from several interpretations, all of which were considered equally good. The bare enumeration of texts quoted or explained in the *Summa* fills eighty small-print columns in the Migne edition of his works, and it is supposed by many that St. Thomas learned the Scriptures by heart while he was imprisoned in the Castle of St. Giovanni, shortly after he received the habit of the Order of St. Dominic.

Tradition:—He was also filled with the deepest veneration for all the traditions of the Church. He was a man of intense faith, and no arguments had greater weight with him than those taken from the "consuetudo ecclesiae"—the practice of the church, which, he said, should prevail over the authority of any Doctor (2^a 2^{ae}, Q. X. A. 12). This same spirit of faith is manifested in his quotatons from the Acts of Councils, the Definitions of the Roman Pontiffs, and the works of the Holy Fathers. His acquaintance with these important sources of theological arguments is astonishing, especially when we remember that books were very rare and precious in his time—two centuries before the invention of printing. In the *Summa Theologica* he quotes from 19 Councils, 41 Popes, and 52 Fathers of the Church or learned Doctors. Among the Fathers, his favorite is St. Augustine, whose opinions, however, he does not always adopt, when St. Augustine puts forth a private opinion and is not bearing witness to a doctrine that was handed down from the ancients. In departing from St. Augustine's opinion he usually, through respect for that Father, refrains from mentioning his name, preferring that his readers should

not be unnecessarily reminded of the fact that even St. Augustine made some mistakes.

Philosophers:—In the introduction to the *Summa,* St. Thomas lays down the principle that a theologian can make use of the writings of philosophers, not indeed as if theology needed them, but because she has the right to use them as her servants (Q. 1, Art. 5 ad 2) in order to illustrate the truth of faith (Q. 1, Art. 8 ad 2). Acting on this principle he extensively used the works of the pagan philosophers and poets in order to render more intelligible and attractive his explanations of Christian doctrines and practices. In the *Summa* he quotes from the writings of 46 philosophers and poets, Aristotle, Plato, and Boethius being his favorite authorities. From Aristotle he learned that love of order and accuracy of expression which are the most conspicuous features of the *Summa.* From Boethius he learned that Aristotle's works could be used without detriment to Christianity; and in the works of that philosopher he found several exact definitions which he adopted, and which are still used in the schools of theology (def. of Person and of Eternity). He did not follow Boethius in his vain attempt to reconcile Plato and Aristotle. St. Thomas saw that the teachings of those two great philosophers were not the same, especially in regard to the nature of universal ideas and the union of the soul and body in man. He adopted Aristotle's doctrines on those subjects, and in general the Stagyrite was his master; but the elevation and grandeur of St. Thomas' conceptions, and the majestic dignity which characterizes all his writings speak to us of the great and sublime Plato, who would have been greater than Aristotle, had he condescended to descend to facts rather than soar aloft, even unto the Divinity, on the wings of sublime theories. St. Thomas is as sublime as Plato, and more reliable than Aristotle, because Aristotle lacked the light of Christian faith, which alone can safely guide the human mind through the intricacies and obscurities of philosophy. St. Thomas then, is the Christian Aristotle, the greatest of all philosophers, and the Prince of Theologians. The importance and value of his *Summa,* which I have very imperfectly described, pointing out

in a general way a few of its excellencies, were recognized and admitted as soon as it became known, and shortly after his death the *Summa* supplanted the Book of Sentences of Peter Lombard which for years had been the favorite text-book in the theological schools of the middle ages.

Popes, Universities and Religious Orders:—Roman Pontiffs, the Universities and Religious Orders vied with one another in sounding the praises of the Angelic Doctor. The Universities and many religious orders bound themselves to follow his doctrine, of which Pope Innocent the VI said: "Those who followed it never deviated from the path of truth; those who attacked it were always suspected of error. Heretics (Beza, Bucer) unwillingly proclaimed his greatness by boasting that if his works were removed they could destroy the Catholic Church. "The hope indeed was vain, but the testimony has its value," writes Leo XIII (*Aet. Patris*).

Councils, Council of Trent:—The greatest praise that can be bestowed upon St. Thomas is to be found in the history of the General Councils of the Church. "In the Councils of Lyons, Vienne, Florence, and in the Vatican Council," writes Leo XIII, "You might say that St. Thomas was present in the deliberations and decrees of the Fathers and, as it were, presided over them, contending against the errors of the Greeks, the heretics, the rationalists, with overpowering force and the happiest results. And it was an honor reserved to St. Thomas alone, and shared by none of the other Doctors of the Church, that the Fathers of Trent in their hall of assembly decided to place on the altar side by side with the Holy Scriptures and the Decrees of the Roman Pontiffs, the *Summa* of St. Thomas, to seek in it counsel, arguments and decisions for their purpose" (*ib*).

Vatican Council:—I have heard it related, on very good authority, that at the Vatican Council the Bishop who was considered one of the best theologians among the assembled Fathers, was Archbishop, afterwards Cardinal Gill, Archbishop of Saragossa. Pius IX spoke of him as "the oracle of the council," and always asked him to give an opinion before the decrees were put to a final vote. The Archbishop afterwards,

Synopsis of the Theological Summa of St. Thomas Aquinas.

Since the principal end of sacred doctrine is to give a knowledge of God, not only according to His nature, but also as He is the beginning and end of all things, and especially of the rational being we propose to treat of:—

Part 3d.

3.—CHRIST, who, in as much as He is man is the way by which we tend to God.

		Ques.
	PART I	
1.	Sacred Doctrine	I.
2.	The One God	" 2-26
3.	The Most Holy Trinity	" 27-42
4.	The Creation	" 44-49
5.	The Distinction of Things in General.	" 47
6.	The Distinction of Good and Evil	" 48-49
7.	The Angels	" 50-64
8.	The Creature purely corporeal	" 65-94
9.	On Man	" 75-102
10.	The Conservation and Government of Creatures	" 103-119
	PART II.	
11.	The End of Man and Beatitude	" 1-5
12.	Human Acts	" 6-21
13.	The Passions	" 22-48
14.	Habits in General	" 49-54
15.	The Virtues	" 55-70
16.	On Vices and Sins	" 71-89
17.	On Laws	" 90-108
18.	On Grace	" 109-114
19.	Faith	" 1-16
20.	Hope	" 17-22
21.	Charity	" 23-46
22.	Prudence	" 47-66
23.	Justice	" 67-122
24.	Fortitude	" 123-140
25.	Temperance	" 141-170
26.	Graces Gratuitously Given	" 171-178
27.	The Active and Contemplative life	" 179-182
28.	The Various Offices and Conditions of Men	" 183-189
	PART III.	
29.	The Incarnation	" 1-59
30.	The Sacraments in General	" 60-65
31.	Baptism	" 66-71
32.	Confirmation	" 72
33.	Eucharist	" 73-83
34.	Penance, Qu. 84-90. Supplement	" 1-28
35.	Extreme Unction	" 29-33
36.	Orders	" 34-40
37.	Matrimony	" 41-68
38.	The Resurrection and Four Last Things	" 69-119

I-I

II-II

[1] *The Rosary Maga*

ST. MARY'S COLLEGE, OSCOTT.

II. Its Educational Influence.

The Makers of Oscott.

The stately buildings of Oscott, the prestige of its name, the antique mellowness of its adornments, the traditions of its teaching, the character of its piety and its chivalrous tone, were the creation of many minds.

Bishop Thomas Talbot (✠1795) conceived the project of a Seminary for ecclesiastics; John Kirk determined its site; a committee of nobility and gentry introduced the lay element, Dr. John Bew gave concrete form to this two-fold project; Bishop Milner acquired the institution for the Midland District (1808); Thomas Potts gave the early spirit to its classical pursuits; Thomas Potts, Thomas Walsh and Robert Richmond laid the tradition of solid instruction and piety; Bishop Walsh erected the New College (under the influence of Kirk, Weedall, Pugin and Moore); Wiseman (supported by Father Dominic, the Passionist, and the Hon. and Rev. George Spencer) brought the Tractarians to Oscott in the forties.

In addition to the distinguished converts referred to in the last paper, the following should be mentioned: the Revs. G. Montgomery, M. A. (1845-1849); G. Oldham, M. A. (1858-1860); H. De Burgh, M. A. (1860-1861); E. H. Hunter, M. A. 1862-1865); A. J. Wallace, M. A. (1864-1868); H. Norris, F. S. A. (1868-1874); Mgr. Canon Kennard, M. A. (1870-1873); J. Stevenson, S. J., M. A. (1870-1872); Canon Stokes, B. A. (1870-1873); Mgr. W. Croke Robinson, M. A. (1872-1875); Mgr. Clement Harrington Moore, M. A. (1872-1877); C. B. Langdon, M. A. (1884-1885); G. B. Tatum, M. A. (1885-1888); Mgr. D. S. Ramsay (1866); Mgr. W. Tylee (1866-1868).

Northcote (1860-1877) made Oscott a school of learning and

culture, and to carry our thoughts farther than they have hitherto travelled, Bishop Ilsley (1889) established the Seminary, and in 1897 Cardinal Vaughan in union with Bishop Ilsley and five other Bishops of the Province of Westminster, founded the Central Seminary of St. Mary's College, Oscott.

The traditions of Sedgley Park, of the English Colleges at Douay, Paris and Rome, flowed copiously into the stream of Oscott life in the old days. The Gothic revival and the Tractarian movement modified its course between 1835 and 1860. The open air of the English public school came in with Northcote.

The Professors.

Dr. John Bew (1794-1808) seems to have been a man of considerable intellectual power, and to have commanded the admiration of all; still, he lacked the gift of financial management; and socially he was too retiring to be a successful educator. His chief assistant, Thomas Potts, notwithstanding his excessive use of the rod, was a charming character, beloved by all the boys; and his pupil Weedall bears testimony that "he conducted the classical studies of the house with a grandeur of ability peculiarly his own, and a vigour and enthusiasm which will long be remembered." [1] As to Francis Quick (1808-1818), Milner, no mean judge of a man's value as an educationist, exclaimed when he received the news of his death: "I have lost my right hand." Quick had proved himself in a short time to be the life and soul of the College. Thomas Walsh (afterwards Bishop of the Midland District), appointed to Oscott from Sedgley Park, was a man of considerable experience in spiritual matters and of singular piety. He took the direction of the religious life of the College from 1808 to 1825. "A better choice," says Husenbeth who lived under him, "could not have been made, as the experience of the

[1] Discourse quoted, *Life of Weedall*, p. 25. Mgr. J. S. Canon Crook informs the writer that his father retained till his death an enthusiasm for the classics which he had caught from Potts.

whole seventeen years he remained there abundantly proved." [2] Robert Richmond (1796-1806), Vice-President from 1830 to 1838, was a laborious, methodical and saintly son of Oscott, and is referred to by Bishop Amherst in these terms: "His instructions were amongst the best I have ever heard . . . . so clear, so precise, and delivered with such telling and impressive sincerity. Mr. Richmond made one feel deeply not only the paramount importance of religion, but the infinite beauty and harmony of the details of the Christian doctrine." [3]

John Abbot (Vice-President, 1826-1830), a man of no mean ability, proved himself a successful teacher of arithmetic and philosophy. Joseph Daniel (1826-1830) and John Mitchell (1826-1837) are thus spoken of by Bishop Amherst: "I was particularly fortunate in having two such masters as Mr. Daniel and Mr. Mitchell. They certainly taught us well and thoroughly, and knew how to interest us in the books we read. It was not mere construing with them . . . I believe I knew the *Iliad* from cover to cover . . . but Cicero was a perfect delight. We also read Tasso." [4]

A contemporary of theirs as a student, Charles Jeffries (1829-1838), who occupied the position of a professor at a much later date (1856-1870) would have held the first rank anywhere as a teacher of classics. "It was grand," writes Bishop Amherst, "to hear him read Prometheus or Medea, or translate and comment on the *Divina Commedia.* He entered so completely into the magnificent grandeur of the Greek Plays and of the Italian poet as to make his reading of them a real interpretation, and to give them a color and a character, such as we should never have discovered for ourselves, and such as I venture to think few others could have discovered for us." etc., etc.[5]

During the thirties we see the educational influence of

[2] *Life of Weedall,* p. 35. See also *The Oscotian,* June, 1885, p. 124.

[3] Quoted *The Oscotian,* July, 1887, pp. 178-180. See also *Life of Robert Richmond,* by Husenbeth.

[4] *The Oscotian,* July, 1887, p. 171. Canon Mitchell himself said that he had done every line of the *Iliad* and *Odyssey* with Amherst.

[5] *The Oscotian,* July, 1887, pp. 172-173.

John Moore (afterwards President, 1848-1853). "When we reached Philosophy," says Bishop Amherst, "we found the Rev. John Moore ready to take us in hand with the study of architecture . . . and to our reading with him, and the interest he excited, especially with regard to mediaeval art, I owe a vast amount of pleasure. The study of this art has invested every town and village with interest." [6]

Henry Weedall, whose influence pervaded the College from the time he entered as a youth from Sedgley Park in 1804 till his death in 1857, charmed and captivated his contemporaries, —boys, masters, bishops, Cardinal Newman; while the prestige of his memory, his ideals and his example guided and stimulated the Presidents who came after him.

Writing about the year 1818, Thomas McDonnell thus spoke of the College where he had been educated (1806-1817): "The distinction obtained by its pupils, whether in their respective situations in the world, or removed to other Colleges, was highly flattering to the zeal and ability of its conductors. I must not omit to particularize Trinity College, Dublin, as the scene of the triumphs of several pupils of Oscott College . . . the excellence of its system of education, particularly in every branch of classical literature, has seldom, I think, been called in question." [7]

Denys Shyne Lawlor (1823-1828) told a correspondent in after life that the Old College Masters were splendid men, and inspired an enthusiasm into their pupils especially as regards composition, both in English and in other languages. A comparison between the results of the old and the new teaching is afforded in the circumstances of the prize given by Edmund Carr Greenep, who was at Oscott between the years 1831 and 1840. In later years he gave a prize for English composition. The papers of the competitors were submitted to him, and he remarked that they were no better than the productions of the lowest class in his time; his opinion being that the style of composition should be modelled on Weedall's polished and evenly

[6] *The Oscotian*, July, 1887, p. 182.

[7] Quoted in the MSS. *History of the College*, by Rev. W. M. Stone.

balanced writing, and not upon the more modern form introduced by Macaulay.[8]

Wiseman's staff was good, but Northcote's was immensely superior as a group of schoolmasters.

The religious spirit of the education imparted was safe in the hands of such directors as Potts (for fourteen years), John Moore (for four years), Robert Richmond (for eight years), Bagnall (for twelve years), Edmund Knight (for fifteen years), Caswell (for practically fifteen years),—all men of whom Oscott may justly be proud.

A similar succession of sturdy, intelligent and earnest men will be found in other departments,—prefects of discipline for example, like Thomas McDonnell (1816 c.), Thomas Duckett (from 1853 to 1860), Walter Martin (from 1860 to 1864), Joseph Robinson (from 1870 to 1872), William Sutherland (from 1881 to 1883), Frederick Williams (from 1884 to 1888).

Among the prefects of studies we have the honored names of John Moore (1839), George Errington, D. D. (1844-1847),

[8] The literary activity of the boys showed itself in 1810 by the publication of the *Repository*. The first attempt soon died out; but the undertaking was revived in 1822, to be merged, however, in *The Oscotian* in 1825. *The Oscotian* took its rise at the suggestion of Edward Mackey (1822-1825) (the father of Dom Benedict Mackey, O. S. B., the learned editor of the *Oeuvres de S. François de Sales* and of Peter Paul Mackey, O. P., one of the editors of the Leonine edition of the works of St. Thomas), who returned to the College as professor in 1830, where he continued to teach till his death in 1871. At the commencement it was not only written but printed by the boys themselves. The first editors were John Moore (afterwards President), Denys Shyne Lawlor, George Henry Moore (M. P. for Mayo), Vincent Scully (M. P. for County Cork) and Morgan John O'Connell (M. P. for County Kerry).—[*The Oscotian*, April, 1887, pp. 69-74.]

After a flourishing existence of rather more than two years it came to an end.

The Repository was then once more revived, and maintained till 1837. The editors in 1825 were Messrs. Morgan John O'Connell and Charles Jeffries.—[*The Oscotian*, June, 1885, pp. 142-146.]

The Green Beetle (printed), *The Cricket* (lithographed), appeared in 1870 and *The Cockroach* about the same time.—[*The Oscotian*, April, 1881, pp. 4-6.]

Joseph Kelly (1850-1858), Henry B. Davies (1859-1863), John Hawksford (1863-1877), W. M. Stone (1868-1870; 1883-1888).[9]

In music we meet with the names of John B. Benz (1839-1841), J. G. Lampert (1841-1849), John Leipold (1849-1856), Florentine Miettinger (1856-1859), William Blandford (1860-1879), John Barratt (1861-1889).

The Professors and the "Humanities."

The boys were taught by professors and divines. The professors were priests or laymen. In later years the number of laymen on the staff was much increased, both for the ordinary subjects of the course, such as mathematics, physical science, modern languages (not to mention fencing, dancing, boxing and instrumental music), and also for the preparation of candidates for the outside examinations.

The quality of the laymen was good, though not many possessed university degrees.[10] And it is not going beyond the meed of just acknowledgment to say that the clerical portion of the staff from the beginning were endowed with good ability, and displayed the most praiseworthy devotedness to their work, and a conscientious attention which was distributed over the entire class entrusted to their tuition.[11]

[9] W. M. Stone did great work for the College in various departments. Whether as prefect of discipline or of studies, as choirmaster or bandmaster, as athlete, as librarian, professor or annalist, his name must always be honored. He was immensely popular with the boys and their parents.

[10] As an ideal lay professor the name of Karl Kemen calls for particular recognition. His subjects were French and German. He taught them with remarkable success, and as one who loved his work for its own sake.

[11] In the Report referred to in the previous article, Dr. Northcote makes the following remark, which is to our present purpose: "I have always felt strongly that much more pains are taken with backward and slow boys in Catholic than they are in Protestant schools; hence, though we may be (and are) quite unable to produce such first-rate scholars as they can, yet on the whole we produce a much higher average result," etc., p. 124.

Northcote and Hawksford did much for the encouragement of private studies among the older boys and the younger divines, receiving them in the President's room, and reading with them *De Sacerdotio*, *De Civitate Dei*, etc.

The radical defect in the Oscott staff from a purely educational point of view appears to have been twofold: first, that very few of the professors except the laymen, had studied elsewhere, and still fewer had enjoyed the advantages accruing from residence at a University, or had obtained a recognized certificate of qualification, or had devoted any length of time to special training for their work; and secondly, that none had received a pedagogical training.[12] The latter deficiency ought perhaps not to be named, as the College closed in 1889, and the training of teachers for secondary schools was little thought of before that time. With regard to the absence of university professors, it may fairly be urged in explanation of the situation that economy of means was always a primary and insuperable hindrance to extensive development, and that the College had of necessity to be staffed, both for the 'humanities' and for theology, principally by the clergy of the Midland District, or the diocese of Birmingham.

Of course the teaching done by the divines was never really defensible, except on the ground of poverty of means to provide professional men for all the classes.

The Professors of Theology.

The question of theological training presented a somewhat different aspect. The divines were from the nature of the case excluded from teaching theology; and the subjects of the course, being highly specialized, had of necessity to be dealt with by professional men.

From 1794 to 1889 the professors of theology number twenty-eight. Leaving out three who held office concur-

[12] On the reappointment of Hawksford to the office of Prefect of Studies in 1870, he formed a group of zealous young men, priests, laymen and divines, and trained them in Dr. Thring's method of teaching. The result during the seventies was a marked success, and elicited the commendation of several outside examiners. Too frequent changes, together with an element of dissent in the higher forms, proved an obstacle to progress, still in the end the system prevailed, and a higher percentage of successes in outside examinations was secured.

rently with others, we find the average tenure of the professorial chair to have been rather more than four years. Besides the official professor of theology, it was customary for the Vice-President, and at times even the President, to take a share in the work of teaching the divines. Thomas Potts taught theology for upwards of fifteen years. George Morgan taught for eight years. Edmund Knight (afterwards Bishop of Shrewsbury) taught Moral Theology for twelve years. William Bodley gave lectures in Dogmatic Theology for seven years. Wiseman said of Morgan that 'there was not a better theological head in England.' From 1877 onwards the most capable young men in the diocese of Birmingham, all Roman graduates but two, held office as professors of theology at Oscott.

The Course of Education.

The aim of the education given at Oscott has always been twofold:—the training of the pastoral clergy, and the education of boys. In 1794 these two aims were combined, and their union was finally accepted, consolidated and promoted by Milner in 1808, when he took over the complete control of the College, and it became thenceforth the property of the Midland District.

Our attention will in the first place be directed to the education of the boys up to and inclusive of Philosophy.

On what may be called the boys' side of the Institution, its object has been to provide a thoroughly Catholic education, and to ensure a lofty tone of morality among the pupils; and next, to furnish a liberal education as distinct from what would be described as commercial or professional. Such intentions might have been abundantly gathered from the position of those who had promoted the two schemes above referred to,—the Bishop who desired to secure a suitable training for the aspirants to the priesthood,[13] and the nobility and gentry who had

[13] The scheme drawn up by Dr. Bew, called *Plan of Oscott Seminary*, and presented by him to the clergy in 1793 or early in 1794, exists in the archives of the College, both in the original MS. and in the form of the

taken in hand the project of founding a college for the education of their sons, not however to the exclusion of the commercial class. The joint Prospectus of November, 1794, lays down the object of the establishment in these terms:—

"With respect to Education, the Catholic Youth of England appears to consist of those who are born to Independence, of those who are designed for the learned Professions, and of those who are destined for Business. The attainments, however, which form the Basis of Education, suited to each of the above Descriptions, are in a great measure, the same. To each the same elementary Learning, Principles, and Habits are necessary, to enable them to pass through Life with Propriety. Hence, it appears, that the Purpose of the Establishment will be best answered by one simple, comprehensive Plan of Studies and Discipline, directed to the most solid Improvement of the Mind and Character, and comprizing those Branches of Learning which are most generally useful.

"The Design of this Institution being more extensive than that of our Foreign Establishments, the Plan of Studies must consequently be more extensive; and, it is hoped, that the Discipline to be adopted will be found adequate to the Purpose of ensuring both the moral and intellectual Improvement of the Scholars."

The foregoing words reveal to us the source whence the idea and character of the proposed education was derived. Under the circumstances of those times all the founders of Oscott had been educated abroad, and none perhaps, except Milner, had ever set foot inside any of our English Protestant Colleges or Universities.[14]

printed circular. His idea was to form a Seminary exclusively for ecclesiastics, comprising a course of six years, of which two should be devoted to the study of Philosophy and four to the study of Theology. It was contemplated that six students would be sufficient to supply the wants of the District, yielding one priest a year. But even these modest anticipations failed in their realization, and Bishop Talbot found himself compelled by circumstances to abandon what from its first inception seemed foredoomed to failure. See previous article, p. 253.

[14] Bishop Talbot (✠ 1795) was presumably educated at Douay; Bishop Charles Berington (✠ 1798) was educated at Douay and at Paris; the

Milner reinforced the spirit of piety, and created the tradition of devotion to Our Lady, which has never ceased to animate the religious life of the College. Milner too sowed the seeds of that appreciation of and enthusiasm for liturgical completeness and splendor, which later on were destined to produce so lasting an impression on the minds of many generations of Oscotians.

We have here foreshadowed the true glories of a Catholic College,—a thorough knowledge of the Catholic religion,—a tradition of piety which has never been dimmed by even a brief period of low moral tone,—a devotion to the Mother of God,—and a zeal approaching to enthusiasm for all that appertains to worship.

An attempt must now be made to give some appreciation of the literary education imparted at the College.

From the outset the study of languages has held the place of honor in the curriculum. Greek at first was an optional subject, and the "Greek play-day" was granted as a recognition of special industry; but later on Greek became an integral portion of the general system, and the Greek play-day was discontinued about the year 1850. A Greek recitation figures on a programme in 1821, and on one occasion about the same time an original composition in Greek was spoken by a student.

French takes its place in the earliest records, and the frequent French plays are evidence of earnestness and proficiency. Italian, which made its first appearance in the Synopsis of schoolwork in 1833, was studied with care for decades of years, to be elbowed out finally in 1861 owing to increased stress of competition on the part of other subjects. German entered the programme in 1838, but it was not until close on the sixties that it began to assert the prominence which it ever after retained.

The original plan of Dr. Bew had laid down definite provisions with reference to composition, which succeeding genera-

President, Dr. Bew, at Sedgley, Douay and Paris; the Vice-President, Potts, at Douay; Milner at Sedgley and at Douay. Dr. Kirk possibly introduced a Roman element.

tions adhered to with their accustomed tenacity. "Versions from one language to another" so runs the text, "will be frequently enjoined. The higher classes will be exercised in composing on various Subjects in the languages they have learned, and particular Attention will be paid throughout all Classes to English Composition."

As the framers of the constitution of the Old College seem to have been impressed by certain deficiencies in the foreign colleges, the study of English and the practice of speaking were early and steadily enforced, and maintained with a stern regularity through succeeding administrations. The first printed record of collegiate activity is a programme of the Exhibition of June 25th, 1801, where it is quaintly stated that 'The students at OSCOTT will endeavour to entertain their Friends with a Representation of the CHARACTERS in the following Pieces namely "Caractacus" and "The Rivals."' Weedall tells us how in 1808 good speakers were to be found among the boys, and much interest was taken in elocution.[15]

The first record of a 'Speaking' under Milner's rule is that of December 20th, 1808, when there is a "Parliamentary Debate;" five poets recite their own compositions, and three rhetoricians their own orations. This practice of delivering specially written compositions went on till 1851. Of course, as a rule, the original compositions were only prepared for the more solemn occasions. In the year 1840 all the pieces at the Midsummer Exhibition were original. One observes also a curious fondness for elocution in the form of the "Debate" at the Old College.

A correspondent of the fifties tells us about the elocution of his time. "Elocution took place publicly once a month according to the turn of the class. The Poets used to deliver their own compositions. The best speaker in the class, according to the vote of the superiors, obtained a *'feria'* or half holiday; and at the end of the year all the speakers who had gained the *'feria'* in their class, competed for the elocution prize. To

[15] *The Oscotian*, June, 1885, p. 132.

my mind," he continues, "this was a most useful exercise, and produced many good public speakers."

The old generation must have been immovably conservative. We find instances of it in the persistence of trivial details, such as the mottoes at the head of the programmes: "*Favete, adeste aequo animo, et rem cognoscite,*" and at the end "*Locorum assignatio,*" followed by the suggestion "*Valete et plaudite,*" which appeared regularly from the early days till 1843.

Of the Church music of the Old College days not much can be gleaned. If the results achieved were modest enough, the ambition for higher things was not lacking.[16] The chapel was small, the services of apostolic simplicity, and suitable music could be obtained only with difficulty. But the secular music surprises us by its quality and abundance from 1823 onwards. The first glee mentioned is Atwood's "Hark, the curfew's solemn sound." Though many works by the best composers were performed, Bishop was the favorite. Selections from the Messiah were produced in 1849, and in 1850 selections from Beethoven's "Mount of Olives," Mendelssohn's "Elijah," and Verdi's "Nabuchodonosor."

For a long time Physical Science held the place of an interesting and useful adjunct to the more serious and essential concern of a liberal education. Still it was never neglected. The chemistry-room in the New College was in advance of its time, and the physical apparatus fairly good. Rarely indeed was Physical Science in one or other of its branches omitted from the curriculum. The choice of subjects varied somewhat arbitrarily up to 1855, after which the two sciences of Physics and Chemistry were taken together, sometimes by the first class, and sometimes by the first two classes and the English class, almost without interruption until 1889. From the year 1870 the Science Syllabus for the London Matriculation was usually adopted for the work of the year.[17]

[16] See *The Oscotian*, December, 1905, pp. 1 sqq.

[17] The record for Science begins with the year 1833, after which, in addition to Physics and Chemistry, we meet with Botany, Physiology in

No special mention has been made of Latin. The story of Latin will be sufficiently disclosed for our present purpose by a reference to the traditional names of the classes. The first Syllabus, or the first that has been preserved (Midsummer, 1832) gives us the names of the classes, and represents doubtless a tradition coming from the founders of the College. These designations, however, underwent some changes in the course of years. The typical arrangement, and the one which held its own longest, is as follows:—Philosophy, Rhetoric, Poetry, Livy, Sallust, Cæsar, Nepos, Eutropius, Grammar. Grammar and Rudiments or Preparatory Class are comparatively late names,—the earlier titles by which the lowest class was known being, Selectae, Delectus or Rudiments. Still Grammar ultimately prevailed. From 1846 to 1851 the classes below Poetry were called Third, Fourth, Fifth, etc. In 1851 the old names were revived and preserved unchanged until 1882, when the traditional nomenclature, being considered quaint and behind the age, was definitely abandoned, 'Poetry' and 'Rhetoric' appearing occasionally as if by some unconscious reversion. It is curious that in the thirties we encounter the unfamiliar class-names of Quintus Curtius, Cicero and Senectute (*sic*). In 1842 the English Class was introduced for the sake of those who took no classics. This Class was retained in the course permanently.

Religious instruction rightly held the place of honor in the first Prospectus of the College; and one thing is certain that during the course of nearly a hundred years, the sacred trust of the religious education of the boys was faithfully and generously discharged.

Still, so far as the successive indications of work done may be taken as a criterion of its quality (and it should be remembered that this is not always a safe guide), in no department of collegiate work has there been so much improvement as in the matter of religious instruction.

a somewhat irregular fashion. Wiseman's period was consistent in retaining Physics, Chemistry and Physiology. The only years from 1833 without Science on the curriculum are 1836, 1838, 1840, 1849-1853.

The generations of Oscotian authorities that have now wholly passed away were earnest but informal; they lived good lives and left few records. In point of fact we meet with no illuminative account of the details of religious instruction until we reach the bright and stirring times of Northcote.

From 1833 to 1844 the religious work done in the classes is indicated separately from the rest of the school work, but only the text-boks and not the subjects dealt with are mentioned. And as some of them were in use for a long succession of years, it will serve our purpose to record their names. The dates given are those at which they appear in the records. The First Catechism, The Douay Catechism, The Historical Catechism (Fleury), Explanation of the Catechism, Catechism of the Council of Trent (1834), The Scriptural Catechism (Milner), Bishop Hay's Sincere Christian (1833-1834), Reeve's History of the Bible, Histoire Universelle (Bossuet) (1838), Challoner's Grounds of Faith (1845), Kiernan's Catechism (1854), Catechism of Perseverance (1856), Abridgment of the Christian Doctrine (1860).

In 1845 a not unimportant change was effected by the insertion of the religious syllabus along with the scholastic work of each class; in 1848 Religion, natural and revealed, formed the subject matter of a course.

A fresh start is made in 1860, when Biblical history is one of the subjects among the newly instituted competitive examinations. In 1861 the Abridgment of Christian Doctrine is introduced, and it is noted for the first time that it is learnt,—Question and Answer. In 1863 along with the adoption of an entirely new form of detailed Synopsis, a definite and clear record is furnished of the subject matter embraced in the various divisions of religious teaching.[18] In the following year Religious Instruction is assigned the first place in the list of

[18] The credit of this signal departure is due to John Hawksford (Prefect of Studies from 1863 to 1868, and afterwards President, 1878-1880). He reduced Religious Instruction to a system. In the later forties, there was spiritual reading or 'Instruction' of a desultory character, and by different masters, at the end of the day. Weedall later on gave lectures on various subjects on Sunday afternoons for an hour.

competitive examinations. Both these arrangements became permanent.[19] The Syllabus of work in the upper classes comprises advanced topics such as The Foundations of Christianity, Natural Theology, The Errors of the day, The Life of Our Lord, Special Difficulties, The Personality of Christ, The Vatican Decrees (1871), The Church, Tradition, The Supremacy and Infallibility of the Pope (1872), Murray, *De Ecclesia,* Decrees of the third session of the Vatican Council (1876). During the eighties the books of Scripture received assiduous attention in the upper classes, the lower forms being instructed in Doctrine, the Commandments and the Sacraments. Thus from 1863 to 1889, the course of Religious Instruction fell little short of the ideal.

Certainly in the days of the New College, religion was taught also to a very large extent in the devotions and liturgical observances of the house. An old resident (1862-1889) writes: "The Oscott boy was thoroughly taught his religion and drawn to love it by the splendor of the church services: and they did love it for that reason."

Standard and Methods.

The idea of training set forth in the Prospectus of 1794 embodied a true conception of an education,—religious, moral, liberal, social and even political. The methods and appliances for the attainment of the desired end were in the early days

[19] The supreme rank held by Religious Instruction in the house is shown by facts, simple enough in themselves, but which call for mention here. 'No prize of any kind was awarded unless the student passed in Religious Instruction.' In one or two instances at least, prizes of considerable value were lost through failure in the Religious examination.

The boys were all taught to serve Mass; and each one took his turn in serving at a particular altar for a week at a time. It was the ambition of most boys to be allowed to serve in the greater functions. There were three sets of servers for the High Altar,—thurifer, two acolytes and four torch bearers, each set taking a week. The post of sacristan (there were three boy sacristans) was regarded as the highest honor short of Public Man; and great was the emulation and rivalry to secure this coveted position.'

primitive and in many ways defective; but for all that we have reason to believe that the studies even then were well carried on. Alexander Mansfield quitted the College in 1804 after a seven years' course. He entered Trinity College, Dublin, the same year and took honors.[20] The 'Old Government' (1794-1808) represents the infancy of the College with its constant struggle for life and growth. The first fourteen years of the 'New Government' (1808-1820) exhibit it to us in its robust and active youth, every year adding to the material fabric, the number of pupils, the reputation of the institution, and the completeness of the training.

At Midsummer, 1833, the examination list is printed; the Christmas following, it took the form which lasted many years. In 1835 the examination list was transformed into a Synopsis of the year's work, to which was added a programme of the closing festivities of the term. The year of the affiliation of the new College with the London University (1840) was the aurora of a new period. In 1841 three B. A's were obtained. Thenceforth the requirements of the London University present a certain standard for collegiate endeavor.[21] After a period of depression (1849-1854) a considerable restoration was effected in the years which followed. "Up to this time the College Course might be regarded as chiefly classical, including English, Mathematics and French. Joseph Kelly widened the course very much, and a due proportion of the hours of study was assigned to Physical Science, as well as to German, under the tuition of native professors, and Italian. Much also was done to encourage the fine arts, such as drawing, painting, and music, both vocal and instrumental, as well as calisthenics, open air games and exercises.' (D. 1844-1863).

The year 1864 was marked by an encouraging innovation in the arrangement of special mathematical classes distinct from the composition of the classes in other subjects. In 1876

[20] *The Oscotian*, December, 1883, p. 240.

[21] In Dr. Wiseman's and Mgr. Weedall's time the application of the standards of the London University to the upper classes, promoted a high degree of efficiency in the cases of students desirous of obtaining positions in the Army or Navy.'

the Syllabus of the London University was once more accepted *in toto* for certain classes. The year 1877 brought fresh university successes to the candidates from the College. And moving along with the times, the College began to prepare students for the special examinations for the Army, Navy, Civil Service, Oxford and Cambridge. *The Oscotian,* July, 1883, pp. 95-98, publishes the detailed report of the examination of the entire College by Mgr. Williams, of Prior Park. We can only give the summary in this article: "Speaking generally of the results of the examination," Mgr. Williams reports, "I am confident that Oscott commands at this moment an ability and energy in its teaching staff, and an amount of talent among its students that should not only maintain, but even enhance, the high position the College has always held amongst places of Catholic Education in England. April 28th, 1883."

Application.

No doubt there were always those who evaded work, and remained indifferent to the attractions of knowledge. Especially in the early days when Catholics were politically and socially proscribed (and it should be borne in mind that Oscott had reached maturity before the year of Catholic Emancipation, 1829), there was little open to the Catholic gentlemen except the secluded direction of his private estate. Until 1817 no Catholic by law might rise to the rank of an officer in the army, or a captain in the navy, nor until 1829 could a Catholic become a Member of Parliament, a Judge, or even a Queen's Counsel. And when these restrictive laws were repealed, bigotry still damped the ardor of the ambitious.[22]

Again boys would sometimes remain in the College till the end of Philosophy, simply because there were no professions ready to receive them, and it was thought better that they should remain for a time under discipline. They could in due course purchase a commission in the Army, or obtain some other position by influence. Hence it was but natural that

[22] *The Oscotian,* December, 1882, p. 190.

some should care little for work which did not seem to offer them any very obvious advantages. But this condition of things disappeared when the competitive examinations were introduced.

The Philosophy Class.

The College records show that from the year 1832 the first class in the school of 'Humanities' was Philosophy. No doubt this had been so from the early times of the College. It is seldom absent from the curriculum, and from the year 1832 until 1841 even two years were devoted to Philosophy. It then became for some time the 'Undergraduate Class' in connection with the London University, and worked on the lines of its Syllabus for the B. A. or for Matriculation; but Weedall on his return in 1853 restored the old name of the 'Philosophy Class.' In those days youths stayed longer at College than they do now, and the work of the class was arranged to suit the needs of the lay boys of whom the class was largely composed. The usual subjects of the higher classes of the 'Humanities' were embraced in the Syllabus of work for which the Philosophers were held responsible; and conspicuous among these will be found French, German, Italian and a strong section of Mathematics. The class continued almost without a break down to the year 1873, after which we have either no class of Philosophy, or no Syllabus, even when the name is retained, except in the years 1880, 1886 and in 1888, when the best Synopsis of all is to be met with.

The study of Philosophy proper could not have been either extensive or very profound on account of the large amount of literary work (besides Mathematics and History) for which the class was held responsible. A thread of scholastic tradition is discernible throughout the record along with a good deal of eclecticism. The course was practical, including Logic, Ethics, Metaphysics (very frequently), the Existence and Attributes of God (occasionally), and certain psychological questions of particular interest at the time.[23]

[23] The words of the original *Plan of Oscott Seminary* (before the amalgamation of the two schemes in the autumn of 1794) proved, so it would seem,

The names of the text-books employed at different times will serve as some indication of the style and scope of the teaching. In 1883 Ethics, Anglade; Logic, Watts; De Religione, Delahogue. In 1836 Beattie's Essays on Truth. In 1838 we are told that "A more extended course of Philosophy is in progress of preparation." In 1843 we meet with Paley, *Moral and Political Essays,* I-III; Butler's *Sermons on Human Nature;* Barthélemy Saint-Hilaire, *De la logique d'Aristote;* Aristotle's *Ethics,* Books I-III. We also meet with Garnier's *Précis d'un cours de psychologie;* Abercrombie, *On the Intellectual Powers;* Dugald Stewart's *Elements.* Anglade's *Metaphysica* occurs again and again. Bouvier's *Text-book of Philosophy* is introduced in 1854; Rothenflue's text-book held the ground for some years, and was superseded by the *Cursus Sulpitianus* in 1862.

In 1868 the *Summa Theologica* of St. Thomas is mentioned for the first time among the matter of the Syllabus, and in 1872 (the year before the foundation of the Diocesan Seminary), we are in full scholasticism with Sanseverino's *Compendium.*

It is curious to note that from 1866 to 1870 Butler's *Analogy* was employed as a text-book in the Religious Instruction of the Philosophers.[24]

The classes, held daily for an hour, were in English. The only written lectures which have survived are those of Dr. Meynell. They are elegant, erudite, discursive, and deal with prominent topics of philosophical speculation at the time of

to have been prophetic of the spirit and character of Philosophy as studied at Oscott till 1889. "Philosophy comprises Logic, Metaphysics, Ethics, Natural Philosophy, the Mathematics and Astronomy. In these different branches it is not proposed to deliver more than the Elements, as far as they may be considered as a necessary Introduction to other Sciences, and may form the Mind to a Habit of investigating Truth. To this end such Philosophical Works as are recommended in the Foreign Universities, on account of their Precision and Perspicuity, will, as far as possible, be procured and delivered to the Students. To these the most useful English Authors will be added." P. 5.

[24] 'From the sixties onwards for a number of years the Religious Instruction of the Philosophy Class was intended to supplement the course of Philosophy, and was even better done both by the professor and his students than the Philosophy proper.'

delivery. There appear to have been no discussions; essays, however, were prepared by the students, and two examinations were held each year with unfailing regularity.

The class of Philosophy comprised the 'aristocracy' of the "Bounds." They enjoyed certain much coveted privileges, and a large measure of liberty, which a sound tradition led them to use with moderation.

The Outcome of the Oscott System of Education.

Apart from its 'divines,' Oscott was always a boys' College. A comparatively small number of those who studied at the College remained long enough to take up a course of Philosophy; and even those who went through the one or two years of Philosophy, had none of the advantages which can be enjoyed only at a University. There the young men have an opportunity of "meeting, under new surroundings and conditions, a large number of their equals, who have been educated elsewhere, and there pursuing together some course of higher studies under less rigid discipline." [25]

Undoubtedly the Oscott men would have been more efficient in their future career, if their course at College had been followed by the wider and higher training of the University. Still, on the whole, they worked well, and those at least who passed through a fair proportion of the entire course, have occupied their various stations in life with remarkable credit.[26]

[25] *Report on Higher Education*, by Dr. Northcote. Privately printed. 1872, p. 4.

[26] "A., a fairly intelligent youth of 15 or 16, came to us after three and a half years' teaching at King's College School. The following year I wished him to join the Matriculation Class. He wrote to his father as follows:—Dr. N. has arranged the preparations for my class, as if we had all been educated on the Catholic College principle; now this is all very well for my class-fellows, who have all been educated in Catholic Colleges, but it is quite different with me who have been at King's College. The great difference between the two systems is, that at the Catholic Colleges the masters chiefly try to make the boys know thoroughly what they are taught; whilst at a Protestant School they only try how much they can cram into a boy's head in the shortest possible time. The result is that I got through as much matter in three and a half years at King's

The Spirit of Oscott.

The spirit of the Oscott training, its genius or ἦθος, showed itself in all who lived there, boys, divines, masters, and even, as has been justly remarked by one who knew the College well for a long period, in the servants and employés. The sum and substance of that spirit was a love of the Church and of virtue, a manliness of taste and of conduct, a gentlemanly straightforwardness, a refinement of manners, a dignified reserve without either shyness or arrogance, and a chivalrous soul.[27]

The ancient charter of the College had traced the lines of these characteristics: "Generosity, Benevolence, Candor, and Good Breeding will be encouraged." The example and tradition of some of the best families in England and Ireland represented at Oscott from its commencement, made that programme a reality.

Speaking of the Old College, where so much had to be endured which a softer generation might have shrunk from, Bishop Amherst, in his notes, calls Oscott 'a happy place for those who read well and who play well. Never at any period did the fagging system gain admittance into Oscott; apart

College as my class-fellows learnt in six or eight years; and although I certainly know much more than they do, I know it very badly, whilst they know all they ever learnt almost perfectly. So you see Dr. N. thinks, and very properly, that they need only just rub up what they want for the matriculation, and need not do all the early part of the work over again; but if *I* want to pass, I must certainly do all the Greek and Latin grammar, French and English grammar, Euclid and the three Histories, English, Roman and Grecian, besides the whole of chemistry, entirely over again. . . . I repeat, I know a greater number of subjects than my class-fellows, but I am weak in each subject separately." *Report on Higher Education*, by Dr. Northcote, p. 29. See also another comparison between Oscotian and Protestant training, *ibid.*, pp. 25-26, and *The Oscotian*, December, 1882, pp. 186-201.

[27] The games of the College were first and foremost "Bandy," played since the commencement of the College between the four lines of beech trees that crown the summit of a knoll overlooking Maryvale at a distance of about half a mile. Next, hand-ball, "bat-ball," bird-catching by means of a large net and lanterns; lastly, cricket, formerly played on Sutton Common, more recently in the College grounds. *The Oscotian*, October, 1883, pp. 119 seqq., gives a good account of the games of the olden times.

from isolated cases, tyranny was never exercised by the bigger boys over the smaller ones, and on the part of the superiors espionage was always held in abhorrence.' And with respect to the various national and social elements of which the College was composed, an excellent feeling existed from the beginning between English and Irish; and if there occurred spasmodic and individual instances of *hauteur* towards Church students, this ungenerous feeling was at no time widespread, and for the most part was wholly absent.[28]

The Divines.

Those who were projecting a Seminary for ecclesiastics in 1793, and opened it with three students in May, 1794, soon found it imperative to yield to the pressure of circumstances. The Seminary for financial reasons could not exist alone, while it proved equally true that a College for ecclesiastics and lay boys could not be self-supporting except under the condition of a prohibitive pension, unless the ecclesiastics at an advanced stage of their course undertook a large proportion of the tuition. Total lack of endowments, a dearth of clergy available for professorships, and the fewness of those who could support the burden of a heavy pension for the education of their sons, brought about a state of things in itself far from desirable.

Weedall, before he had been at Oscott four years, was called upon to assist in teaching. He took a class "all the way up." Husenbeth in speaking of Potts says: "Knowing how much most of his students (in theology) were necessarily employed in teaching their respective classes, he studied in a manner for them, and came (to his class of divines) prepared with a store of collateral information on the lesson for the day, to supply for their inability to read much for themselves beyond the treatises of their author." [29]

[28] A correspondent who has had twenty-five years experience of the later period of Oscott, writes: "The good feeling existing between the lay element and the ecclesiastics was a fine feature in the training of Oscott."

[29] *Life of Weedall*, p. 55.

In the fifties (to take an instance from a later period) some twelve at least of the divines were engaged in teaching for twelve or thirteen hours a week. Others, as professors of the higher classes, had seventeen or eighteen hours a week assigned to them for class work with the boys. 'During my divinity course,' writes D. (1853-1856), 'all subjects of the course of humanities with few exceptions were taught by divines, who, nevertheless, worked *very hard* with their own proper theological subjects.'

The curriculum embraced Dogmatic and Moral Theology (one hour a day for each on alternate days), and a certain taste of Scripture (in the fifties and later on, three hours a week). The subject of preaching always received attention. The "Prones" began in 1808,[30] and were given about once a week, being delivered in rotation by the divinity students. Canon Law and the Science of Ascetics seem never to have figured on the programme, nor any systematic course of Church History. An attempt was made in the fifties to supply that want by private reading of Butler's *Lives of the Saints* under the direction of Dr. J. Moore, with one lecture a week given by him.

The smallness of the staff at the service of the divines, the curtailment of their study-time, and their deficient philosophical preparation, interfered seriously with anything approaching a scientific and adequate treatment of the lofty themes belonging to a proper course of divinity. Yet, the less it was possible to do for the divines, the more they seemed to help themselves. They appeared from the beginning to have recognized the limitations of their professional schooling, and to have resolutely determined to supply, as far as possible, what was wanting by their own industry. The tradition of the divines was hard work, and it was even said that the divines before the closing of the College worked better than many of the Seminarists under the régime which opened in the autumn of the year 1889. Their course was solid and positive rather than scientific or scholarly. The result was a race of priests, sturdy in health,

[30] *Life of Weedall*, p. 49. *The Oscotian*, June, 1885, p. 133.

dignified in bearing, gentlemanly in manners, simple and apostolic in spirit, loyal to their Bishop, and devoted to their pastoral duties. Such were Francis Martin (1796-1805); the two Richmonds, Henry and Robert (1796-1824); the five Joneses (1808-1830); Thomas Tysan (1809-1812) who spent the fifty-five years of his priestly life at Sedgley, and built the church there; Michael Trovell (1813-1820) who reached the fifty-sixth year of his priesthood; Edward Huddleston (1815-1820); F. C. Husenbeth (1814-1820) fifty-two years a priest; John Brownlow (1816-1820), for fifty years in charge of the historical mission of Harvington; James Duckett (1816-1820), for forty years the hermit of Brailes; John Abbot (1817-1830), after his work at Oscott for thirty years priest at Norwich; Rudolf Bagnall (1816-1828); John Moore (1821-1829, 1848-1853); William Tandy (1821-1826) for fifty-five years a priest; Mgr. John Nickolds (1826-1844), forty-eight years a priest; James Moore (1830-1840), Thomas Flanagan (1833-1850, 1853-1854),[31] Mgr. Thomas Longman (1838-1844), for forty-seven years a priest; Mgr. Charles Tasker (1847-1858) who lived to complete the Jubilee of his priesthood; Edward Fenn (1853-1862) who created the mission of St. Catherine's, Birmingham, built its splendid church, and lived to the forty-sixth year of his priesthood. Most of these have left few records save such as are written in the hearts of their people.[32]

[31] Mgr. Thomas Canon Flanagan, known to the world for his historical compilations, which were cordially welcomed on their appearance, and served an excellent purpose in their day, should have honorable mention among the sons and workers of Oscott. He was a man of culture, intelligent and indefatigable to the last degree. His elevated and deeply religious character attracted the reverence and admiration of the best spirits at Oscott, and at Sedgley Park, where he held the office of President from 1851 to 1853. At the request of Mgr. Weedall, he resigned his Presidency to take up the humbler station of Prefect of Studies at Oscott. He sacrificed his life to the generous service of Catholic Education, and died at Kidderminster in 1865 at the comparatively early age of fifty-one.

[32] As an illustration of the healthy religious tone which pervaded the College, the names may be cited of a large number of lay students who embraced an ecclesiastical career. Such were:—Cardinal Howard (formerly an officer in the Guards), Archbishop E. G. Bagshawe, Archbishop E. Stonor, Bishops T. Bryan, A. Butler, S.J. (formerly in the Army),

The Prestige of Oscott.

The lay side of Oscott College was projected by a committee of nobility and gentry; and the prestige of the name of Oscott has been due in no slight measure to the support which the institution has received from the titled and county families of England and Ireland. No account, therefore, of the College would be complete without reference to the names of some at least of the more distinguished of the families who in the course of nearly a hundred years have sent their sons to Oscott. The list here given will be an aid to the appreciation of the work and influence of this illustrious College.

Nobility:—Feilding (Denbigh) (2),[33] Dormer (7), Jerningham (Stafford) (11), Mostyn (17),[34] Petre (24), Stonor (12), Gainsborough (2), De Trafford (7), Vaux of Harrowden (Browne-Mostyn) (6), Lovat (2), Howard (4).

County families:—Acton (8), Berkeley (of Spetchley) (6), Bill (8), Blount (14), Cholmeley (Brandsby) (5), Colegrave (Cann Hall) (6), de Lisle (Grace-Dieu) (7), Eyston (East Hendred) (13),[35] Ferrers (Baddesley Clinton) (6),[36] Fitzherbert (6), Gerard (12), Knight (7), Riley (8), Slaughter (7), Stourton (6), Strickland (5), Tichborne (3), Throckmorton (5), Vavasour (3), Welman (8), Wheble (6), Wolseley (3).

Irish families:—Blake (different branches of the same family) (22), Burke (19), Daly (17), Dease (Turbotston) (5),

E. Knight, I. Montes de Oca, W. Vaughan, Fr. Hopkins, S. J. (previously a surgeon), Mgr. J. H. Souter, the Revs. W. Amherst, S. J. (formerly a barrister), John Bagshawe, Thomas Bolton, Arthur Hickie (formerly Lieutenant Royal Artillery), Chichele Giles, Count Van den Steen de Jehay, Barrington Douglas Dick, John Gibbons, Alfred Sperling, Antonio Plancarte, F. Kersopp.

[33] The figures denote the number of members of the family educated at Oscott.

[34] See *The Oscotian*, April, 1883, p. 45.

[35] See *The Oscotian*, April, 1883, pp. 46 sqq.

[36] *The Oscotian*, June, 1885, pp. 151 sqq.

Esmonde (6), Farrell (Moynalty), (8), Wolfe Flanagan (5), Hickie (5), Howley (7), Joyce (8), Lynch-Staunton (Clydagh) (5), Mansfield (Ballinamultina) (5),[37] Moore (Moore Hall) (6), Nugent (8), O'Connell (10), O'Connor (7), O'Reilly (7), Power (20), Roche (9), Ryan (17).

A feature which displays the wide range of attraction exercised by the College will be seen in the number and distinction of the foreign names upon the roll of students. Mention can only be made of the names of a few families.

Italians:—Borromeo, Ghislieri (related to the Pope of that name), Sforza-Cesarini, Gabrielli, Gattinara, Gandolfi (Hornyhold), Furze, Desain (Maltese).
Portuguese:—Pinto Leite (5), Cardoso, Vanzeller (10), de Souza (5).
Spanish:—Fesser (4), Heredia (3).
Russian:—Count Boutourlinn (3).
Belgian:—Count Louis de Spangen, Count Van den Steen de Jehay, Albert Visart de Bocarme.
South America: Ramos (8).
Mexico: Montes de Oca, Plancarte (2), Somellera (4).

These and many others imbibed thoroughly the traditional spirit of the College. They were athletes, they were students, they took part in the music and social intercourse of the College. Oscott is as proud of them, as they are of Oscott.

The Sons of Oscott.

Among the illustrious sons of Oscott, the first place must be accorded to the ecclesiastical dignitaries whose names decorate its roll of honor. The number of Bishops intimately connected with the life of the College is twenty-five. Of these seven were not actually students at Oscott. Three were occupied with its foundation or chief direction, namely, the Hon.

[37] *The Oscotian*, December, 1883, pp. 239 sqq.

Thomas Talbott, (✠1795), John Milner (✠1826), William B. Ullathorne (✠1886). Four others occupied the position of superior of professors, namely, Cardinal Wiseman (1840-1847), George Errington (1843-1847), Frederick William Keating (1884-1887) the present Bishop of Northampton.

Of the students of the College eighteen have been raised to episcopal rank, and one has been created Cardinal.

Among this number the following have passed to their reward:—Cardinal Howard (1841-1847), Bishop of Frascati; William Wareing (1806-1816), Bishop of Northampton; Francis Mostin (1813-1816, V.A. of the Northern District); William Willson (1816-1824), Bishop of Hobartown; James Brown (1826-1845), Bishop of Shrewsbury; William Vaughan (1827-1838), Bishop of Plymouth; Francis K. Amherst (1830-1838), Bishop of Northampton; Thomas Bryan (1838-1841), Bishop of Cartagena; Edmund Knight (1839-1843), Bishop of Shrewsbury; Anthony Butler, S. J. (1847-1849), V. A. of Demerara. The following are still living, namely, Edward Gilpin Bagshawe (1838-1846), Archbishop of Seleucia; Hon. Edmund Stonor (1841-1852), Archbishop of Trebizond; Thomas Wilkinson (1847-1848), Bishop of Hexham and Newcastle; Edward Ilsley (1853-1861), Bishop of Birmingham; Ignatius Montes de Oca (1853-1857), Bishop of San Luis Potosi; Frederick Hopkins, S. J. (1859-1862), V. A. of British Honduras; Samuel Allen (1863-1866), Bishop of Shrewsbury; Francis Mostyn (1871-1879), Bishop of Menevia.

Members of Parliament.

Next in order come the names of those who have occupied a seat in the Legislature.[38]

Hon. Charles Langdale (1799-1804), M. P. for Knaresborough and Beverley; Nicholas Power (1800-1803), M. P. for County Waterford; Patrick Power (1800-1803) M. P. for Waterford; Matthew Corbally (1808-1814), M. P. for County Meath; Hon. Robert Edward Petre (1810-1813), M. P.

[38] The dates given in brackets show the period of residence at Oscott.

for Ilchester; Philip Henry Howard (1813-1815), M. P. for Carlisle, 1830-1832; Right Hon. Lord Stafford (N. V. Jerningham) (1814-1821), a gentleman of the most devoted loyalty, who supported the Reform Bill when member for Pontefract in 1831, and voted in the House of Lords for Mr. Gladstone's Reform Bill in 1884; Charles Townley (1817-1823), M. P. for Sligo, High Sheriff, Lancashire, 1857; John Towneley (1814-1824), M. P. for Beverley; G. H. Moore (1820-1827), M. P. for Mayo; David Hinchy O'Connor (1822-1824), M. P. for an Irish constituency; Vincent Scully (1824-1828), M. P. for County Cork, 1852-1827, 1859-1865; Morgan John O'Connell (1826-1829), M. P. for County Kerry; Sir Thomas Redington, K. C. B. (1826-1831), M. P. for Dundalk, 1837-1846; George Leopold Bryan (1838-1845), M. P. for County Kilkenny, High Sheriff, 1852; Sir Bryan O'Loghlen (1841-1843), M. P. for Clare; The O'Donoghue (1847-1851), M. P. for Tralee and County Tipperary; Captain William O'Shea (1850-1853), M. P. for Clare and for Galway;[39] Sir John Talbot Power (1855-1859), M. P. for Wexford, 1868-1874; Edwin de Lisle (1863-1870), M. P. for Mid-Leicestershire, 1886; Colonel Sir Ivor Herbert (1863-1869), M. P. for South Monmouthshire, 1905; Sir Thomas Gratton Esmonde (1874-1879), M. P. for South Dublin, 1883.

The Diplomatic Service.

A large number of Oscotians have been engaged in the various departments of the Diplomatic Service. The enumeration here given is intended to be illustrative rather than exhaustive.

Sir Dominic Daly, who was at Oscott in Milner's days (1810-1813), became Governor General of South Australia in 1861. *The Hon. Sir George Sulyarde Jerningham,* C. B., K. C. H. (1815-1821). Attaché at St. Petersburg, the Hague and Turin. Secretary of the Legation at the Courts of Portugal, Spain, Constantinople and Paris. Envoy Extraordinary and Minister Plenipotentiary at Stockholm. *Sir Edward C. Blount,* K. C. B. (1819-1827), Attaché to Berlin Embassy at Paris; intimate

[39] See *The Oscotian,* July, 1905, p. 142.

friend of Napoleon III; in 1831 co-founder of the banking firm of Blount père et fils. President of the Société Générale de Paris. Pioneer of railway development in France from 1836, and for thirty years Chairman of the Western Railway of France. Constructed the line from Paris to Rouen, and from Amiens to Boulougne. Wrote "Memoirs of Sir Edward Blount," edited by Stuart Neil. Held office as Consul during the siege of Paris in 1870, at the termination of which he received the thanks of the British Government and the rank of C. B. *Walter Astor Blount,* his brother (1819-1824), distinguished himself in the Heralds' College; was sent twice to St. Petersburg and once to Lisbon to invest two Emperors of Russia and the King of Portugal with the Order of the Garter. *Hon. William George Jerningham* (1822-1830) was engaged many years in the diplomatic service, in which he remained till his death. *Felix Bedingfeld* (1822-1827), held high diplomatic office in the Turks Islands. *Eustace Barron,* K. S. G. (1840-1842), English Consul Sn. Blas, Trinidad, and the Mauritius. *Gerard Gould* (1842-1846), Attaché in various capitals of Europe and South America, and at the time of his death Minister at the Court of Würtemburg. *Hon. J. G. Daly* (1846-1854) was trained for the diplomatic service by his father, Sir Dominic Daly. He held various offices with considerable credit in the Mauritius from 1871, whence in 1878 he was transferred to British Guiana as Immigration Agent General, a post which he held but too short a time till his death in 1881. "A touching feature of the funeral solemnities was the crowd of coolies, numbering several hundreds, who eagerly thronged in the wake of the hearse, and who seemed much grieved at the death of Mr. Daly, whom they regarded as a sincere friend to them and their interests. Both in British Guiana and in the Mauritius he had secured for them reforms that were much needed." [40] *Hon. Dominic Daly* (1854-1860) became Governor of the Dent Province, Borneo, where he showed himself to be a wise and prudent administrator, devoting himself with much success to the work of humanizing the natives. He is known as the

[40] *The Oscotian,* October, 1881, p. 149.

author of "The South Australian Justices' Manual,," 900 pages. He is also the author of "Survey and Explorations in the Native States of the Malayan Peninsula," 1875-1882. *Hon. Sir Francis Plunkett,* K. C. M. G. (1850-1853), was one of the best known diplomats of his time. He was British Ambassador at Vienna, and received from the Emperor Francis Joseph his portrait in recognition of the services he had rendered. He was also Envoy Extraordinary to Japan, and honored with the distinction of K. C. M. G. in 1886. *Major General Victor Law* (1851-1858). Political officer in India. *Count della Catena* (*Gerard Strickland*) (1874-1858). Member of the Council of the Government of Malta. Governor of Tasmania and the Leeward Islands.

The Law.

The earliest Oscotian to acquire distinction in the courts of Justice was *Sir John Howley,* Kt. Q. C. (1803-1807), who was named Judge of Assize. The two Eystons followed shortly after, namely, *George Eyston* (1810-1813) and *John Eyston* (1812-1820). *Charles Granby Burke* (1824-1831), Master of the Court of Common Pleas in Ireland. *Thomas Ellison* (1830-1835), County Court Judge. *Henry Stonor* (1831-1832), County Court Judge from 1865 to 1905. Was Chief Commissioner of West Indian Encumbered Estates from 1858 to 1865. He had also been a member of the Standing Committee for framing County Court Rules, and was an able and careful Judge. *Hon. Sir John Charles Day,* one of His Majesty's Justices of King's Bench, was at Oscott in the last days of the Old College (1837-1838). *Thomas Farrell* (1838-1841), who though called to the Irish Bar in 1861, was wholly occupied with his particular duties as Chief Clerk of Bankruptcy, a post which he filled till his death in February, 1881. "His official life," said Judge Miller, "exhibited one of the brightest examples of unsparing and energetic devotion to duty . . . His death has created a gap which is irreparable, not only as regards this court, but as regards the public, whose

highest interests were always his most devoted object." Quoted in *The Oscotian,* April, 1881, p. 37. *W. H. G. Bagshawe,* B. A., Q. C., County Court Judge, studied at Oscott from 1838 to 1841. *Sir Bryan O'Loglen,* Bart., Q. C., who was at Oscott from 1841 to 1843, became Attorney-General of Victoria in 1878-1880, and leader of the Catholic Party in Parliament.[41] *Alfred Young* (1850-1855), Recorder of Gloucester. *Edward Harrison Richards* (1863-1869), Puisne Judge of the Supreme Court of the Gold Coast. *Francis Loraine Petre* (1864-1870), Judge in India.

Administrative and other Positions.

George Whitgreave (1799-1802), High Sheriff, 1837. *George Ryan* (1801-1807), High Sheriff, Tipperary, 1851. *Hon. Robert E. Petre* (1810-1813) was the first Catholic since the Reformation to hold the office of Mayor in Cork. *Charles Towneley* (1817-1823) High Sheriff, Lancashire, 1851. *Denys Shyne Lawlor* (1824-1828) after a collegiate course of marked eminence, took an active part in county business, was High Sheriff of Kerry, a sympathetic, generous and resident landlord, and a writer of culture and refinement.[42] *Dan O'Sullivan* (1827-1831), Mayor of Cork. *Thomas Joyce* (1829-1831), High Sheriff, 1852. *James Wheble* (1830-1837), High Sheriff, Berks, 1855. *Alfred Bonaparte Wyse* (1834-1838), High Sheriff, Waterford, 1877. *E. P. Mansfield* (1837-1841), High Sheriff, 1851. *Francis Bennett* (1838-1839), High Sheriff, King's County. *Lord Lovat* (1842-1846) discharged all the duties of a gentleman with conspicuous charm and success. He lived on his estate, and among his tenantry; he reduced rents and wiped out arrears; he was a model military officer, and enjoyed the unusual confidence of the Government in the command entrusted to him; he wrote the volume on "Deer Stalking" for the Badminton Library; he held the office of Lord Lieutenant of Inverness-shire, and at his death in 1887,

[41] *The Oscotian,* December, 1905, p. 48.
[42] See *The Oscotian,* December, 1887, pp. 327 sqq.

4,000 people, noblemen, gentry and tenantry from far and near, assembled to honor his burial.[43] *Thomas Redington Roche* (1847-1848), High Sheriff, County Galway, 1869. *Right Hon. Viscount Thomas Southwell* (1852-1855), Lord Lieutenant of County Leitrim. *Right Hon. Christopher Talbot Redington,* B. A. (1857-1864) passed from Oscott to Christ Church, Oxford. High Sheriff of Galway. Member of various Royal Commissions in Ireland. Commissioner of National Education in Ireland. Vice-Chancellor of the Royal University of Ireland. Privy Councillor of Ireland. *Vincent Scully* (1858-1863), entered Christ Church, Oxford; B. A. 1869. High Sheriff of the County of Tipperary, 1870. *Gerard Welman* (1862-1872), Resident Magistrate of the Straits Settlements. *John Woulfe Flanagan,* B. A. (1865-1868), High Sheriff, County Roscommon, 1891.

The Army and Navy.

Major-General James Henry Burke (1825-1830). Bombay Engineers. Master of the Mint, Bombay. *Lieutenant-Colonel Arnold More Knight* (1833-1839). Sutlej Campaign (1845-1846). Kaffir War (1847-1851-1853).

Oscotians who served in the Crimean War:—*Lieutenant-Colonel Herbert Blount* (1824-1828). *Captain Ulrich Burke* (1833-1840), died in the Crimea. *Lieutenant Oswald Petre* (1839-1842), died in the Crimea. *Captain William Barron* (1840-1842). *Captain Charles H. Riley* (1840-1845). *Captain Philip A. Riley* (1843-1850). *Lieutenant Valentine Bennett* (1841-1844), killed June 18, 1855. *Lieutenant-Colonel the Hon. Alister Fraser* (1842-1847). *Lieutenant-Colonel James Hickie* (1848-1849), severely wounded.

Oscotians who served in the Crimea and the Indian Mutiny: —*Major John E. Riley* (1840-1841). *Lieutenant-Colonel George Bennett* (1841-1844). *Major-General Hon. Sir James Dormer,* C. B. (1841-1851), Crimea, Indian Mutiny, Expe-

[43] See *The Oscotian,* December, 1887, p. 253 sqq.

ditionary Force to China, 1860. Nile Expedition, 1855. Commander-in-chief of Forces in Egypt. A splendid type of the gentleman and the soldier; was everybody's friend, and called familiarly "Jemmie Dormer." *John E. Riley* (1840-1841). *Everard de Lisle,* V. C. (1849-1852). Fell at Delhi, Sept. 17, 1857, after winning the Victoria Cross.[44] *Major-General Thaddeus Ryan* (1849-1854). Delhi, 1857. Oude Campaign, 1858-1859.

Chinese War, 1862:—*Captain Malachy Nugent* (1844-1852). Fell, Oct. 20, 1862.

Kaffir War:—*Captain Maurice Moore* (1865-1869). Kaffir and Zulu Campaigns. *Lieutenant James Daly* (1866-1871). Killed at Isandwala, 1879.

Egyptian Expedition, 1882:—*Lieutenant-Colonel R. C. Coveney* (1859-1868). Ashantee War, 1874. Egyptian Expedition, 1882. Tel-el-Kebir, Tamai, Teb. Killed while leading the bayonet charge of the Black Watch, which decided the battle of Kerbekan, Feb. 10, 1885. *Lieutenant Rudolph de Lisle,* R. N. (1865-1866). Killed at Abu Klea, Jan. 17, 1885. He was a brave and pious soldier, beloved by his comrades. It was his ambition to win the Victoria Cross as his brother Everard had done.[45] *Rear-Admiral F. F. Fegen,* R. N. (1867-1868). Egyptian Expedition, 1882.[46] *Lieutenant Viscount Rudolph Feilding* (*Earl Denbigh*), R. N. (1871-1875). Egyptian Expedition, 1882. Also called to the Bar and engaged in diplomatic and administrative work. *Commander Edward Stafford Fitzherbert,* R. N. (1875-1877). *Hon. Henry Dormer* (1854-1856) (1861-1862). Lieutenant 60th Rifles. The Soldier-saint. See Life by Miss Frances Drane, 1867.

During the South African War twenty-nine students of the College served with the British forces.

[44] See *The Oscotian,* July, 1907, p. 175.

[45] See *The Oscotian,* June, 1885, pp. 161 sqq., and his Life by Oxenham. See *The Oscotian,* December, 1886, pp. 317 sqq.

[46] See *The Oscotian,* December, 1887, p. 356. Also the *Jubilee Number,* p. 179.

Medicine.

Medicine has not offered the same attractions to the Oscotian as the Church, the Army or the Bar; still, *Sir Arnold Knight,* Kt. M. D. (1805-1808), was singularly esteemed as a medical man by all classes in Sheffield, and was deservedly recognized in his profession as a specialist in hydrophobia. He acquired distinction beyond the limits of his professional work by his courageous advocacy of the rights of Catholics; while he was far ahead of his times in his plans of social reform, and in particular with respect to his projects for the improvement of the health of towns. He wrote "Disputatio medica de podagra." Edinburg, 1811.[47] *Joseph Gasquet,* M. D. (1851). *Edward Mackey,* M. D., M. R. C. P. E. (1855-1859). Assistant physician to the Sussex County Hospital Honorary and consulting physician to the Royal Alexandra Hospital for Children, Brighton. Physician to the Sussex County Hospital. For his writings see Bibliography. *Charles E. Ryan,* M. D., F. R. C. S. I., M. R. C. P. I. (1865-1868). Knight of the Order of Louis II of Bavaria. On medical service in the Franco-Prussian War. Wrote "With an Ambulance during the Franco-Prussian War." Murray, London, 1896. *Walter Ryan* (1866-1871).

HENRY PARKINSON.

[47] See *The Oscotian,* December, 1866, pp. 259 sqq.

EARLY PRINTING IN IRELAND.

II. Seventeenth Century.

A very sad chapter of Irish history is made up of the events of the seventeenth century. Presented to our gaze in rapid and melancholy succession are the final defeat of the confederate Irish chieftains at the battle of Kinsale; the death of Red Hugh O'Donnell in Spain; the devastation of the fair lands of Ulster; the submission of Hugh O'Neill, Earl of Tyrone; the flight of the Earls; the Jacobean plantation of Ulster; the stern rule of Wentworth, Earl of Strafford; the broken faith of Charles I; the atrocities on both sides which accompanied and followed the rebellion of 1641; the failure of the Confederation of Kilkenny; the terrible career of Cromwell in Ireland and the sickening scenes of the Cromwellian Settlement; the religious troubles under Charles II; the battle of the Boyne and the other events of the Williamite war; and finally the drastic penal laws enacted against the Catholics of Ireland in the reign of William III, to be continued with even increased severity in the reigns of Anne, George I, and George II.

Joined to the political and religious history are events of supreme economic and sociological importance. Thus, in addition to the plantations of James I and of Cromwell, which are in a class by themselves and stand apart, we find most determined attempts made from time to time to root out the prosperity of Ireland, in the mistaken belief that it was prejudicial to the prosperity of England. Hence arose the enactments against the woollen trade in the reigns of Charles I and William III; and the suppression of all exports from Ireland to the British colonies, and of the export of Irish cattle, sheep, and pigs to England, under Charles II; to be followed in later times by interference with the manufacture of and trade in gunpowder, silk, cotton, hats, iron and iron-ware, malt, and beer. The effects of these enactments in restraint of trade

have been felt in many ways all through the ages down even to our own time. One of their saddest and most ruinous consequences was to produce a great dearth of employment, which in turn started that stream of emigration which has flowed on almost without intermission ever since and has drained away a great part of the life-blood of the Irish nation.

There are, however, some bright spots amid the gloom, which the gloom indeed heightens, but which on their part make the gloom seem darker still. Such are the victory of Owen Roe O'Neill over Monroe and his Scots at Benburb; the establishment of the linen trade by Wentworth and its development by Ormond; the heroic defence of Derry on the one side and of Limerick on the other; the beginning of that movement for an Irish Ireland which, dimly foreshadowed by Sir John Davies and Sir Richard Bolton, was voiced in no uncertain tones by William Molyneux, was kept alive at different epochs by Swift and Lucas and Thomas Davis, was never allowed to die entirely out, and seems on the point of realization in our own day; and, lastly and chiefly, the loyal adherence and unswerving devotion which, despite bribe and threat and process of law and direst persecution, the great majority of the people of Ireland have ever displayed to the throne of Peter and to their ancient faith.

Many of the events to which reference has been made are faithfully reflected in the productions of the contemporary Irish press. As is naturally to be expected, printing in Ireland now began to take a wider range. New printing presses were established in such centres as Dublin, Cork, Kilkenny, and Waterford, and turned out not only proclamations, acts of parliament, and religious treatises, but also newspapers and works of greater literary pretensions. Any list that contains *The Countesse of Pembroke's Arcadia* by Sir Philip Sidney; Spenser's *View of the Present State of Ireland;* Ware's *Writers of Ireland;* Thomas Randolph's Play of *Aristippus, or the Joviall Philosopher*; Henry Burnell's Tragi-Comedy of *Landgartha;* Cowley's *Poems;* the *Pompey* of Mrs. Katherine Phillips, "the Matchless Orinda"; Ogilvie's Translations of Virgil and Homer; John Jones's *Elegies* on the Earl of Mount-

rath and *Threnodia* on the seventeenth Earl of Kildare; Lemuel Mathews's *Pindarique* on Jeremy Taylor; Dryden's *Medal, The Hind and the Panther,* and *Threnodia Augustalis;* Mrs. Aphra Behn's *Pindarick* on the death of Charles II; Jonathan Swift's *Pindarique Ode to King William III to Congratulate him on his Great Successes;* Nahum Tate's *Ode* on the Centenary of the University of Dublin; Charles Hopkins's Poem, *Whitehall; or the Court of England;* George Wilkins's *Chase of the Stagg;* James Aickin's *Londerias;* Gilbert Burnett's *Essay on the Memory of the Late Queen* [Mary, wife of William III]; William Molyneux's *Case of Ireland Stated;* and William Phillips's Comedy of *St. Stephen's Green, or the Generous Lovers,* can scarcely be said to be lacking in antiquarian, historical, political, or literary interest.

History in the making can be seen in the countless proclamations, declarations, acts of parliament, addresses from and to sovereigns, and sermons on specified occasions that were published in Dublin during the century. The bitterness of religious controversy can be judged in many cases from the very titles of the multifarious controversial books and pamphlets which the student meets with in the course of his researches. Medical works prove that even then doctors differed, and that the quack was not wholly unknown in the land. Court poetry is well represented, and so are natural philosophy, astronomy, and astrology, while of the making of almanacs with prognostications of dread events to come there seems to have been no end.

In Dublin alone some 1250 separate printed works were issued between 1601 and 1700. These were not in English only, but also in Irish, Greek, Latin, French, Italian, Hebrew, and Welsh. Other centres were also fairly busy. Amid so bewildering a number and variety of publications it is obvious that within the limits of this article no exhaustive treatment can be attempted. All that can be done is to draw attention to anything that for any reason seems specially worthy of note or surrounded with peculiar interest.

As we wound up the sixteenth century with a proclamation, so, in 1601, we begin the seventeenth with another, and procla-

mations are found "as thick as leaves in Vallombrosa" all through the hundred years we are now considering. Naturally enough, these are directed mainly against the political enemies of the government, but many of them are also concerned with such subjects as Defective Titles, Grants to "Undertakers," the Customs, Rates on Ale and "Bier," the Raising of Monies for His Majesty's Armie, the Regulation of Wages, the Standard of Coin, the Destruction of Wolves, and even the Ringing of Swine. It is perhaps needless to state that there are several proclamations concerning the banishment of Priests and Jesuits, the "Catholicks" of Ireland, the removal of Popish Recusants from Dublin, the Suppression of Popery, Papists, and Popish Titulars. The spirit of these latter proclamations is that which animated Cromwell when he said to Colonel Taaffe at Ross: "If by liberty of conscience you mean a liberty to exercise the Mass, it is best to use plain dealing, and to let you know, that where the Parliament of England have power, that will not be allowed of." Vain threat, vain prophecy!

In 1602 William Daniell or O'Donnell, afterwards Protestant Archbishop of Tuam, who was one of the first "scholars" of the newly established Trinity College and also one of its first elected Fellows, published at Dublin an Irish translation of the New Testament mainly at the expense of Sir William Ussher, and in 1608 at his own expense an Irish translation of the Book of Common Prayer. The type used was that which had been employed in the *Irish Alphabet and Catechism* in 1571. In the New Testament O'Donnell utilised the earlier labors, already alluded to, of Kearney and Walsh, and he also had the help of Nehemiah Donnellan, his own predecessor in the Archbishopric of Tuam. His principal assistant was, however, one Murtagh King, who, despite some aspersions cast at a later period on his attainments by personages in high places, seems to have been a sound Irish scholar. King not only collaborated in this translation of the New Testament but also, in extreme old age, assisted in the translation into Irish of the Old Testament, which, after many delays and much bitterness of controversy, finally appeared at London in 1686.

The history of this latter translation is fairly interesting.

William Bedell, an Englishman by birth, and a distinguished scholar and theologian, was Provost of Trinity College, Dublin, from 1627 to 1629, when he was appointed Bishop of the united dioceses of Kilmore and Ardagh. Finding the great prevalence of the Irish tongue throughout his sees, he set to work, though then sixty years of age, to learn that language. He appears to have had considerable linguistic capacity, for he had previously translated the Book of Common Prayer into Italian. He studied Irish to good effect also, and in 1631 he published at Dublin *The A. B. C., or the Institution of a Christian,* a small octavo pamphlet, of sixteen pages, in English and Irish in parallel columns. In 1634 at a Convocation held in Dublin he brought forward the question of having an Irish version of the Old Testament made. The proposal was supported by Usher, then Archbishop of Armagh and Primate of Ireland, but was opposed by Bramall or Bramhall, bishop of Derry, as being dangerous to the state and in contravention of the old Irish statutes in force against the use of the Irish language. Bedell's side, however, gained the day. In the following year there was printed by the Society of Stationers, King's Printers at Dublin, the *Constitutions, and Canons Ecclesiasticall Treated upon by the Archbishops, and Bishops, and the rest of the Cleargie of Ireland And agreed upon with the King's Majesties license in their Synod begun at Dublin Anno. Dom. 1634 And in the yeare of the Raigne of our Soveraigne Lord Charles, King of England, Fraunce, and Ireland, Defender of the Faith, the tenth. And now published for the due observation of them by his Majesties Authoritie under the Great Seale of Ireland.* The Canons authorized among other things the provision of a Bible and two Prayer Books in Irish in those districts in which the majority of the people did not speak English, and ordered the service of the day to be conducted in the language of that majority. There was, however, still opposition to the proposed publication of the Old Testament in Irish from several bishops, from Archbishop Laud of Canterbury, then Chancellor of the University of Dublin, and even from Lord Deputy Wentworth himself. Under these circumstances Bedell determined to carry out the work on his own account and at his own expense, but

it was a long and arduous task, and before he could bring it to publication the storm of the rebellion of 1641 burst, and soon after Bedell died (1642). In the history of this terrible time nothing is more touching than the protection afforded to this good Protestant Bishop and his friends by his Catholic neighbours during his lifetime and the veneration which they showed for him on his death. His manuscript translation of the Old Testament came into the hands of the Rev. Dr. Sheridan, in whose house he died; from him it passed to Jones, bishop of Meath; and finally, as already stated, it was printed at London through the instrumentality of the Hon. Robert Boyle and of Archbishop Narcissus Marsh.

Another Churchman of a somewhat different type next claims our attention. The figure of Primate Usher looms large in the history of Ireland during the first half of the seventeenth century. He is one of the glories of Protestantism. When Samuel Johnson was asked by the ever-inquisitive Boswell what he thought of the Irish church, his reply was: "Swift was a man of great parts, and the instrument of much good to his country. Berkeley was a profound scholar, as well as a man of fine imagination; but Usher was the great luminary of the Irish church; and a greater no church could boast of, at least in modern times." In the opinion of a recent writer (D'Alton, *History of Ireland,* New York, 1907), Usher "stands on a level with Colgan and Lynch and Wadding, and [is] not unworthy to rank even with Duns Scotus; and when he died he left in his own Church neither an equal nor a second."

James Usher (or Ussher), 1581-1656, Archbishop of Armagh and Primate of Ireland, was born in Dublin, and was one of the earliest students of Trinity College, which he entered at the age of thirteen, the year after its foundation; he was its second "scholar" and its eighth elected Fellow, and subsequently declined the dignity of being its Provost. Consecrated bishop of Meath in 1621, he was advanced to the see of Armagh in 1625. During those events in the reign of Charles I which led up to the English Civil War—the Great Rebellion, as Clarendon called it—Usher occupied what was in those days the anomalous position of being a royalist in politics but a Calvinist

in creed. Like other Calvinists of that era he was narrow in his religious views. He was specially hard on Catholicism. In a sermon before the Lord Deputy (Faulkland) in 1622 and again in 1626 in the Bishops' protest, drawn up by him, against toleration for Catholics, he showed a bigotry which consorted badly with his reputation as a scholar. Hence he was a *persona non grata* to those who professed the ancient religion, and when the Irish rebellion of 1641 broke out he inspired very different feelings from those inspired by the amiable and tolerant Bedell. Usher was in England at the time, engaged in the futile task of trying to accommodate the divisions of opinion between Charles I and the English parliament, and so his person escaped violence, but nearly all his property, except his books, was destroyed by the infuriated insurgents. Nor did he return any more to Armagh, but spent the remainder of his life in England.

This remarkable man was the author of several notable works—some forty in all—of which six, three in Latin and three in English, appear to have been printed and published in Dublin. His great treatises on chronology, on which his reputation was in his own time to a large extent based, were published at Leyden, London, Paris, and Oxford. His chronology had the honor of being adopted for the authorized version of the Bible, and was printed in the margin of its reference editions. His Dublin-published works are *A Discourse of the Religion anciently Professed by the Irish and British,* 1622; *An Answer to a Challenge made by a Jesuite in Ireland,* 1624; *Gotteschalchi et Praedestinatianae Controversiae ab eo motae, Historia, Una cum duplici ejusdem confessione nunc primum in lucem edita,* 1631; *Veterum Epistolarum Hibernicarum Sylloge; Quae partim ab Hibernis, partim ad Hibernos, partim de Hibernis vel rebus Hibernicis sunt conscriptae,* 1632; *Immanuel, or a Treatise on the Incarnation,* 1638; and *Britannicarum Ecclesiarum Antiquitates et Primordia,* 1639.

The *Discourse* is a controversial work designed to show that the ritual and discipline of the church as originally established in the British Isles were in agreement with the Church of England and opposed to the Church of Rome on the matters in

dispute between them; the *Answer* was intended to disprove the uniformity of doctrine always maintained by the Church of Rome—a uniformity which had been asserted in a challenge issued in the same year by a Jesuit priest, Rev. William Malone. The *Sylloge* is a selection of letters dealing with the Irish church from the sixth to the twelfth century; and the *Antiquitates,* which may be regarded as in some sort a development of the *Discourse,* contains an account of the Church in Great Britain and Ireland down to the end of the seventh century. These latter works gave Usher a deservedly high standing as a learned antiquarian. His History of the Controversy on Predestination deals with the life and opinions of the ninth century heretic, Gottschalk, surnamed Fulgentius, who asserted that from a close study of the writings of St. Augustine the doctrine of absolute predestination—that is, predestination to damnation as well as predestination to salvation—could be maintained. For these views Gottschalk was found guilty of heresy at the synod of Mainz in 848, and was again condemned at Chiersy in 849, this time not only as a heretic but also as one who set authority at naught and disturbed the peace of the Church, and he was sentenced to be whipped and imprisoned. Confined in the monastery of Hautvilliers in the diocese of Rheims, he there languished for twenty years and died in 868. There is no doubt that towards the teaching set forth by Gottschalk Usher had positive leanings, and for this reason he came on different occasions into conflict with Laud, whose inclinations were beyond doubt towards Arminianism.

This work on Gottschalk was, on the authority of the *Nouveau Dictionnaire Historique* published at Lyons in 1804 and followed by Dr. Cotton, for long regarded as the first book printed in Latin in Ireland; but we now know that that distinction belongs to a medical treatise on hereditary disease, entitled *Pathologia Haereditaria,* written by Dr. Dermod O'Meara, a Tipperary man, and printed at Dublin, *typis Deputatorum,* by John Franckton, King's Printer, in 1619.

Any account of Usher, however brief, should not omit to state the fact that, while collecting manuscripts for his works, he discovered in 1621 the celebrated Book of Kells consisting, as

he himself tells us, of 344 leaves. One tradition is that this Book was the property, and even the work, of St. Columba, and was presented by him in the year 550 to the monastery of Kells. Another and more probable opinion is that it belongs to the seventh century. This beautifully-illuminated manuscript—the admiration and the despair of antiquarians—is a book of the Gospels in Latin written on vellum. Along with the remainder of Usher's manuscript collection it was handed over to Trinity College, Dublin, in 1661, and to this day it remains one of the most treasured possessions of the noble library of that institution.

A friend and protégé of Usher's was Sir James Ware. Among the Irish writers of the seventeenth century Ware holds a most conspicuous place. "The Camden of Ireland" was the title given him by Bishop Nicholson. To those who know the full meaning of it this appellation is the highest praise. Nor was it undeserved. Ware was an indefatigable worker, who joined to the occupations of public office an ardent interest in antiquarian lore.

Born in Dublin in 1594 and educated in Trinity College, Ware early developed a taste for antiquarian pursuits, in which he was encouraged by Usher, by Daniel Molyneux, the Ulster King-at-Arms, and by Sir Robert Cotton, founder of the celebrated Cottonian library, now in the British Museum. Knighted in his father's lifetime, Ware succeeded him as Auditor-General of Ireland in 1632, and held various other high offices under Charles I. During the Commonwealth he was exiled on account of his well-known Royalist principles, but on the Restoration he obtained splendid appointments, and had the honor of declining both a baronetcy and a peerage, preferring to remain a simple Knight. One splendid trait in his character is that he stuck loyally to the Earl of Strafford in his downfall and vigorously defended him during the debates on his impeachment. Another is that, in an age of bitterness and acrimony, he displayed a creditable toleration. He died in 1666, and was buried in St. Werburgh's in his native city.

The works which he published are monuments of research. The first is dated 1626, and is entitled *Archiepiscoporum Cassi-*

liensium et Tuamensium Vitae; duobus expressae Commentariolis. Quibus adjicitur historia coenobiorum Cisterciensium Hiberniae. This was followed in 1628 by the *De Praesulibus Lageniae sive Provinciae Dubliniensis Liber Unus.* These two books were united into one and published in 1665 as *De Praesulibus Hiberniae, Commentarius. A prima Gentis Hibernicae ad Fidem Christianam Conversione ad Nostra usque Tempora.* In 1639 he published what is perhaps his best known work, namely, the *De Scriptoribus Hiberniae Libri Duo. Prior continet Scriptores in Hibernia natos; posterior scriptores alios qui in Hibernia munera aliqua obierunt.* In 1662 appeared his *Rerum Hibernicarum Henrico Octavo Regnante Annales. Nunc primum editi,* a work which was expanded in 1664 into *Rerum Hibernicarum Annales, Regnantibus Henrico VII, Henrico VIII, Edwardo VI, et Maria, Ab anno scil. Domini* MCCCCLXXXV, *ad annum* MDLVIII. He brought out in the same year *Venerabilis Bedae Epistolae Duae, necnon Vitae Abbatum Wiremuthensium et Girwiensium. Accessit Egberti Archiepiscopi Eboracensis Bedae aequalis Dialogus, De Ecclesiastica Institutione.*

Among Ware's other services to literary history was his publication in 1633 of Spenser's prose work, *A View of the Present State of Ireland. Discoursed by way of a Dialogue betweene Eudoxus and Irenaeus.* In the same year he again issued Spenser's *View* together with Edmund Campion's *History of Ireland,* Meredith Hanmer's *Chronicle of Ireland,* and Henry Marleburrough's *Chronicle,* all in one volume. This work of Spenser's, which was written in 1596, had lain in manuscript among Usher's papers, and was now for the first time given to the world. The principles therein laid down have been often condemned as not being by any means in keeping with the spirit which should have animated the gentle poet. It must always be remembered, however, that Spenser was himslf an "undertaker" or planter, having received the considerable grant of 3028 acres out of the confiscated Desmond Estates, and that, true to the instincts of his Anglo-Saxon forbears who had expelled the Britons from all the fertile lands of England, he looked upon Ireland and the fullness thereof as the peculiar

property of the English invaders. As the Saxon sea-rovers did not concern themselves about the feelings of the expelled Britons, so in this dialogue Spenser did but give expression to the idea that was at that time axiomatic in his race, that the "meere Irish" did not count, that everything should be arranged in the interest of the ruling class. "*Vae victis* and to the conquerors the spoils" would appear to have been his motto. In Ireland in the sixteenth century this was a short-sighted policy; but it *was* the policy, and from it arose the basic blunder which underlies his whole argument. His twin remedies for Irish disaffection are starvation and the sword. With 10,000 foot and 1000 horse to establish garrisons and devastate the country, he guarantees to lay Ireland, quiet and submissive, at the feet of Elizabeth in a year and a half. His scheme also provides for the transplantation of those rebels who "come in" and the killing off of those who don't, the planting of English adventurers and soldiers in their stead, and the abolition of the native language, customs, and dress. Some of his devices were adopted with a vengeance in the reign of James I and during the Protectorate of Cromwell.

The equanimity with which Spenser contemplates the reduction of Ulster to the state in which he himself had seen Munster after the crushing of the Desmond rebellion is enough to make the blood boil. What that meant he does not leave to the imagination, but tells us in language that to this day has not lost its sting. "The end (I assure me)," he tells us, "wil be very shorte, and much sooner then can be (in soe greate a trouble, as it seemeth) hoped for, allthough there should none of them fall by the swoorde, nor be slayne by the souldiour, yet thus being kept from manuraunce, and theyr cattell from running abrode, by this harde restraynte they would quickly consume themselves, and devoure one another. The proof wherof I sawe sufficiently ensampled in those late warres in Mounster; for notwithstanding that the same was a most riche and plentyfull countrey, full of corne and cattell, that you would have thought they would have been able to stand long, yet ere one yeare and a halfe they were brought to such wretchedness, as that any stonye harte would have rued the same. Out of

every corner of the woodes and glinnes they came creeping foorthe upon theyr handes, for theyr legges could not beare them; they looked like anatomyes of death, they spake like ghostes crying out of theyr graves; they did eate of the dead carrions, happy were they yf they could finde them, yea, and one another soone after, insoemuch as the very carcasses they spared not to scrape out of theyr graves; and yf they founde a plotte of water-cresses or sham-rokes, there they flocked as to a feast for the time, yet not able long to continue therewithall; that in shorte space there were none allmost left, and a most populous and plentyfull countrey suddaynly made voyde of man or beast: yet sure in all that warre, there perished not many by the swoorde, but all by the extremitye of famine which they themselves had wrought."

His true inwardness can be further judged from the elaborate defence which he puts up for Lord Grey in the matter of the massacre of the 900 Spaniards and Italians at Smerwick, which was in reality one of the most barbarous and indefensible atrocities recorded in the annals of war.

On education and on agricultural problems his views were sound. He unconsciously bears testimony to the absorbent powers of the Irish race—those qualities which had made the great Anglo-Norman families settled in Ireland *Hibernicis ipsis Hiberniores*—by his eagerness to prohibit fosterage and intermarriage between the English and the Irish. A Gaelic Leaguer of to-day could derive a strong argument in favour of the revival of the Irish language from Spenser's anxiety to have it suppressed as one important step towards the denationalisation of the inhabitants of Ireland. "The speache being Irish," he says, "the harte must needes be Irish; for out of the abound-aunce of the harte the tonge speaketh." He gives his quota of praise to the bravery of the Irish soldier as follows: "I have heard some greate warriours say, that, in all the services which they had seene abroade in forrayne countreys, they never sawe a more comely horseman then the Irish man, nor that cometh on more bravely in his charge." And again, speaking of gallowglasses and kerns, the Irish foot-soldiers, he says, "They are very valiaunt and hardye, for the most part great endurours

of cold, labour, hunger, and all hardiness, very active and stronge of hand, very swift of foote, very vigilaunt and circumspect in their enterprises, very present in perrils, very great scorners of death."

The Bards he also would suppress. And yet he finds some good in them. Eudoxus having asked if there is any art in their compositions or if there is anything witty or well savoured as poems should be, Irenaeus replies: "Yea truly; I have caused diverse of them to be translated unto me that I might understand them; and surely they savoured of sweete witt and good invention, but skilled not of the goodly ornaments of Poetrye: yet were they sprinckled with some prety flowers of theyr owne naturall devise, which gave good grace and comliness unto them, the which it is greate pittye to see soe abused, to the gracing of wickedness and vice, which would with good usage serve to beautifye and adorne vertue."

A final point to be noted in Spenser's Dialogue is the distinction he draws between the conduct of the Catholic priests and that of the Protestant clergy. "It is greate wonder," he says, "to see the oddes which is betwene the zeale of Popish preistes, and the Ministers of the Gospell; for they spare not to come out of Spayne, from Rome, and from Rhemes, by long toyle and daungerous travell hither, where they knowe perrill of death awayteth them, and noe rewarde nor richess is to be founde, onely to draw the people to the Church of Rome; whereas some of our idell Ministers, having a waye for credit and estimation thereby opened unto them, and having the livinges of the countrey offered them, without paynes, and without perrill, will neither for the same, nor for any love of God, nor zeale of religion, nor for all the good they might doe by winning of soe many sowles to God, be drawen foorth from theyr warme nests and theyr sweete loves side to looke out into Godes harvest, which is even readye for the sickle, and all the fieldes yellow long agoe: doubtless those good old godly Fathers [St. Patrick and St. Columba] will (I feare me) rise up in the Daye of Judgement to condemne them."

A quaint Dublin publication of 1630 is *Musarum Lachrymae; sive elegia Collegii Sanctae et Individuae Trinitatis Juxta*

Dublin; in obitum Illustrissimae et Religiosissimae Heroinae Catharinae Comitissae Corcagiae Vxoris Honoratissimi Richardi, Comitis Corcagiae, unius ex Primariis Iusticiariis totius Regni Hyberniae. These tears of the muses were shed in the form of brief poems in Latin, Greek, and Hebrew, and longer poems in English, to bewail the death of the second wife of Richard Boyle, "the great Earl of Cork." This lady had the distinction of being the mother of sixteen children, of whom one was the renowned student, scientist, and theologian, the Hon. Robert Boyle, a founder of the Royal Society, and another was that Earl of Orrery who, as Lord Broghill, had a distinguished military career in Ireland on the side of the Parliament, but who afterwards took a leading part in the restoration of Charles II.

A melancholy interest attaches to the anonymous work published at Dublin in 1681 entitled *The Tryal and Condemnation of Dr. Oliver Plunkett, Titular Primate of Ireland, for High Treason At the Barr of the Court of King's Bench at Westminster in Trinity Term 1681.* Oliver Plunkett—*clarum et venerabile nomen*—was the last, but by no means the least, of the victims of the popular frenzy produced by the strong anti-Catholic feeling which prevailed in England towards the end of the seventh decade of the seventeenth century, and which reached its climax in the infamous invention of the "Popish Plot" by Titus Oates. In England while the fury lasted the Catholics were subjected to every indignity. They were hooted, hissed, insulted, mobbed. Two thousand of them were thrown into prison and many of them, after trials which were a mockery of justice and a disgrace to civilization, perished on the scaffold. Macaulay thus describes the state of feeling which prevailed in those dark and evil days of 1678-1680: "The capital and the whole nation went mad with hatred and fear. The penal laws, which had begun to lose something of their edge, were sharpened anew. Everywhere justices were busy in searching houses and seizing papers. All the gaols were filled with Papists. London had the aspect of a city in a state of siege. The trainbands were under arms all night. Preparations were made for barricading the great thorough-

fares. Patrols marched up and down the streets. Cannon were planted round Whitehall. No citizen thought himself safe unless he carried under his coat a small flail loaded with lead to brain the Popish assassins . . . . Soon, from all the brothels, gambling-houses, and spunging houses of London, false witnesses poured forth to swear away the lives of Roman Catholics . . . . The juries partook of the feelings then common throughout the whole nation, and were encouraged by the bench to indulge those feelings without restraint. The multitude applauded Oates and his confederates, hooted and pelted the witnesses who appeared on behalf of the accused, and shouted with joy when the verdict of Guilty was pronounced."

Needless to say, the persecution did not fail to visit Ireland. Priests were ordered to leave the country, convents and churches were closed, Catholics were expelled from Galway, Limerick, Waterford, and other Irish cities. But a conspicuous victim was needed. Oliver Plunkett, Catholic Archbishop of Armagh, was closely related to many aristocratic families, to Lord Louth and Lord Dunsany, Lord Roscommon and Lord Fingal. He was a man of saintly life, imbued with great zeal for religion, animated by a desire beyond the ordinary for the promotion of virtue among his flock. He was loyal to the reigning monarch and to the English connection. Yet this man was arrested in 1679, thrown into prison in Dublin Castle, and brought to trial at Dundalk in 1680 on a charge of high treason. This man of peace was accused of being in traitorous correspondence with the French King, of having visited personally every port and fort in the kingdom, and of having organized in Ireland an army of 70,000 men! So absurd were these charges, and so bad was the character of the witnesses against him, that the Dundalk jury, composed exclusively of Protestants, scouted the case out of court, and it seemed likely that the intended victim would escape. But this did not suit the purpose of the party of bigotry and bloodshed. The Primate was dragged to London and tried once more. Time was not given him to produce his witnesses from Ireland, the witnesses whose perjuries were rejected at Dundalk were hailed with acclamation before the London tribunal, and Plunkett, tried in this manner, was sentenced

to death, and executed at Tyburn on the 11th of July, 1681. His one crime was to be a Catholic in a distinguished position at a time when prejudice against his creed ran high. That he was judicially murdered no one has ever had any doubt. That he died a martyr for his faith is the belief of every Catholic, and the steps recently taken in Rome towards his canonization prove that there are good grounds for that belief.

Another distinguished Irishman of this century was William Molyneux. Born in Dublin and a graduate of Trinity College, he was an excellent mathematician and scientist, being specially devoted to astronomy. In 1686 he published at Dublin his *Sciothericum Telescopicum; or a New Contrivance of Adapting a Telescope to an Horizontal Dial for observing The Moment of Time by Day or Night, Useful in all Astronomical Observations, &c.;* and in 1692 at London his *Dioptrica Nova,* which proved a godsend to the opticians of that day. He was a friend of John Locke, and is even credited with having suggested many of the improvements that appeared in the second edition (1695) of Locke's *Essay Concerning the Human Understanding.* In 1692 Molyneux was elected to the Irish Parliament as representative of the University of Dublin. Although he approved of the Revolution of 1688 and was in favor of Protestant ascendancy and even of the penal laws, he had several of the qualities which go to make up an Irish patriot. He took a very decided stand on the question of the parliamentary relations between England and Ireland. The Irish woollen manufactures appear to have recovered from the prohibition of Wentworth in the reign of Charles I to such an extent that towards the end of the seventeenth century the magnitude of the exportation of Irish woollens alarmed the English manufacturers, and they petitioned the House of Lords on the subject. The Lords in turn petitioned King William III, and the King promised to "do all in his power to discourage the woollen manufactures of Ireland." Accordingly in 1698 there was passed in England an Act to prohibit the sending of manufactured woollen stuffs from Ireland to any country except England, and to England through only one or two ports, and then even at a prohibitive tariff. This Act was designed to destroy, and did

destroy, the Irish woollen trade. When it was brought up for re-enactment in the Irish Parliament, the only member to raise his voice in protest was Molyneux, and the iniquitous measure went through.

Molyneux had already given much attention to the encroachments of the English on the Irish Parliament; but this was the climax. Taking a stand stronger than that taken by Sir Richard Bolton at an earlier period and similar to that taken by Grattan and Flood in a later day, Molyneux asserted in his celebrated book, *The Case of Ireland being bound by Acts of Parliament in England Stated,* published at Dublin in 1698, that it was unconstitutional for the English Parliament to force legislation on Ireland, and in proof of his contention he instanced several Irish Acts that expressly asserted the non-subordination of the Irish to the English legislature. This book, received in Ireland with a chorus of applause, was brought before the English Parliament, and, although no attempt was made to deny its statements or rebut its reasoning, it was condemned in its entirety as subversive of the rights of the British assembly. It was further ordered to be burned by the common hangman, and thus its reputation was for ever assured. Had not Molyneux died in the same year at the early age of forty-two, there is scarcely a doubt that impeachment would have been his fate. There was no one to take up the question after his death, and the claims of the English Parliament were so far from being one jot abated that they were specifically asserted in the Sixth of George I (1719). So, despite protests from Swift and Lucas, the matter remained, until, in 1782, the arguments of Grattan and the Convention of the Irish Volunteers at Dungannon wrung from the Rockingham administration the repeal of the Sixth of George I, the annulment of Poyning's Law, and the restoration of the right of the Irish lords to hear appeals, and thus established, though only for a brief period, an independent Irish parliament.

Newspapers began to make their appearance in Ireland in this century. The first mentioned is one entitled *Warranted Tidings from Ireland,* published in 1641, but whether it was printed there or not is doubtful. The earliest periodical which we know with certainty to have been published in Ireland was

Number One of *The Irish Monthly Mercury,* printed at Cork in 1649. It contains valuable information concerning the movements of the army of the Parliament. Strictly partisan and entirely on Cromwell's side, it is written in racy style and is not wholly free from certain Rabelaisian touches. Among the earliest Dublin periodicals are *The Newsletter,* 1659; *An Account of the Chief Occurrences of Ireland,* 1660; the *Mercurius Hibernicus, or the Irish Intelligencer,* a weekly paper, 1663; *The Dublin Intelligence,* 1690; *The Flying Post, or the Postmaster,* 1698; and *Pue's Occurrences,* a daily paper, 1700.

That printing was carried on at Cork as early as the middle of the century we have *The Irish Monthly Mercury* as proof. We also find that there was printed in that city on the 25th of February, 1649-50, *Certaine Acts and Declarations made by the Ecclesiasticall Congregation of the Archbishops, Bishops and other Prelates met at Clonmacnoise the* 4 *day of Decr.* 1649. *Together with a Declaration of the Ld. Lieut. of Ireland, &c. &c.* This pamphlet was reprinted in Dublin in the same year. Another Cork publication was the duodecimo volume *Iniquisitio in fidem Christianorum hujus saeculi, auctore Rogero Boyle, Decano Corcagiensi. Corcagiae, 1664.* Among the prominent figures of the two exciting decades ending in 1661 was Dr. Edward Worth, who, from being Dean of Cork, became an Independent minister in that city and in Waterford, and wound up as Bishop of Killaloe. In 1653, after a public disputation on the subject of infant baptism, he published at Cork a pamphlet entitled *Scripture Evidences for Baptizing of Infants of Covenanters.* He also published at Cork a sermon preached at the funeral of Richard Boyle, Archbishop of Tuam, and at Dublin a sermon preached at the funeral of Chief Justice Pepys, the latter under the title of *The Servant doing and the Lord Blessing,* 1659.

Turning to other centres we find that both at Waterford and Kilkenny the Confederates established printing presses, and that both appear to have been actively employed. In fact, Dr. Conor in his *Columbanus* tells us that the nuncio's presses at Waterford and Kilkenny teemed with publications. In 1643

one Thomas Bourke styled himself printer to the confederate Catholics of Ireland. The best known of the early works printed at Kilkenny is the *Hibernia Dominicana* by Thomas De Burgo or Burke, but that belongs to the eighteenth century.

A sermon preached by Robert Daborne in Waterford on the text from Zech. xi. 7, "And I took unto me two staves; the one I called Beauty, and the other Bands; and I fed the flock," was published in 1620 with a dedication to the Earl of Thomond, Lord President of Munster. An answer to this was printed at the Confederate press at Waterford in 1644 under the title *An Inquisition of a sermon preached in the Cathedral Church of the city of Waterford in February, 1619.* The following is the imprimatur prefixed to the latter work: *Approbatio. Librum hunc cui titulus "The Inquisition of a Sermon, &c." a R. P. Fr. P. C. Ordinis Eremitarum S. Augustini, et Sacrae Theologiae Doctore, editum, accurate perlegi, nihil in eo inveni, quod fidei Catholicae, aut bonis moribus adversetur, imo plurima ad eandem fidem stabiliendam et Puritanorum errores profligandos, quem proinde praela et luce dignissimum censeo: Sic testor hac die 28 Junii, 1644 — Michael Hackett, Sacrae Theologiae Doctor, et Cathedralis Waterfordiensis Praecentor.*

A final word must be said by way of explanation of what otherwise might appear a strange fact. With only one or two exceptions the works of which a short account is given in this article were written by non-Catholics. Catholic writers appear to be quite inactive. But it is only in appearance. It must be remembered that to write or print a Catholic work in Ireland in the seventeenth century, unless at Kilkenny or Waterford during the brief heyday of the Confederation, was a dangerous experiment. Such works were generally printed and published on the Continent, and were smuggled into Ireland as opportunity offered; hence an account of them does not properly fall within our present scope. Yet they offer a wide field to the investigator. It was during this very time of persecution and suppression of everything Catholic that Luke Wadding and Geoffrey Keating and Nicholas French and David Rothe and John Lynch and John Colgan and Michael Ward and the Four Masters and numerous other Irish writers, most of them in exile and some

of them seeking shelter in the mountains and caves and deserted monasteries of their native land, produced those monumental works, in Latin, Irish, and English, which are among the glories of the Irish race, and are the vindication of Ireland's continued claim to the title of the land of scholars. This brilliant galaxy of Irish writers shine like the stars through the dark night of persecution, but it is only in comparatively recent times that their radiance has begun to beat full upon us. Their works are not nearly well enough known, even yet; but as time goes on and the mists of prejudice are lifting, increased attention is being directed to them. The more these writings are examined, the more the difficulties under which they were composed are understood, the greater will be the admiration they inspire in all who love scholarly attainments and at the same time seek to know the truth.

P. J. Lennox.

NOTES ON EDUCATION.

The Teaching of Religion.

The mere teaching of the secular branches and religion in the same school and by the same teacher does not solve the problem of either secular or religious education. It is subversive of the best interests of the child, of religion and of secular education. In the elementary school especially the process of fragmenting the content of the child-mind retards development and frequently destroys the life of the growing mind. Whatever is to be taught to the young child must be taught in its intimate relations with the whole content of the child's mind. To organize the content of his growing mind along secular lines without any reference to God or to religion and then to teach religion as something superadded makes it impossible that both of these contents should have vigor and life. You cannot serve two masters. And since the things of sense are near the child and appeal to his appetites, the chances are that they will hold possession of his mind and heart and prevent the religious elements from taking root.

From considerations such as the foregoing it must be evident that the plan sometimes advocated by schools conducted under religious auspices of copying the curriculum and methods of the non-religious school in all of its details and its fundamental plan with the sole exception of adding instruction in Christian Doctrine is foredoomed to failure. It would be far better to meet the situation frankly and allow the State to instruct in secular branches and then add the religious instruction in the evening after school or in the morning before school in some suitable place, for in this case the children and their parents and all concerned with the religious instruction of the children would be on their guard against the dangers of a purely secular education and would avail themselves of every means in their power to counteract its worst effects. But when this purely

secular education, thoroughly de-Christianized, is given in a professedly religious school by religious teachers, everyone concerned is disarmed; it is the wolf in sheep's clothing.

It is not sufficient that the content of the secular branches presented to the child be free from error and that care be taken to eliminate anything hostile to religion. The question under consideration is whether or not we can safely separate the teaching of religion from the teaching of the secular branches in our elementary schools. If all that was desired consisted in a memory-load, then the thing is both possible and feasible; the child might memorize his geography and grammar and history and arithmetic according to the measure of his capacity and then proceed to memorize his catechism without being much affected in his life or conduct by any of the things he had memorized. But we take it for granted that the day is past when this procedure would be considered legitimate in any school. Our aim to-day is to cause everything presented to the child to be assimilated. Now, the meaning of assimilation is to put each new thought element into intimate functional relationship with the entire previous content of the mind. Assimilation is not complete until this is accomplished. But we are not satisfied with this. Mere knowledge will not do. In secular branches we demand that the thought be made to shape itself in appropriate forms of expression. Drawing, modeling, manual training, and various other forms of laboratory work are calculated to render the truth assimilated functional in the subsequent life of the pupil. To proceed along these lines in the secular branches and to banish religion and its influence from the growing structure of the mind and confine it to memorized forms is to destroy the religious element in the child's life far more effectually than could be done by openly attacking religion.

Moreover, religion is not the only thing that suffers by this procedure. Religion being the most fundamental element in the child's mental and moral life, when it is banished the child suffers for want of the strongest assimilative force in his nature and the development along secular lines is not only deprived of the guidance of the great fundamental principles of re-

ligious truth, but it is left without any other element to restore cohesiveness and unity to the growing mental life. How severely education in our non-religious schools has suffered from the banishment of religion has been pointed out elsewhere. Strenuous efforts are being made on all sides to find something that will perform the function in the educative process that is native to religion. John Dewey speaks of a common religion being developed as a sort of a residual calx after the elimination of all divergent elements, and sundry efforts have been made to find a substitute for religion in the culture epoch theory, while a large and influential element in our midst is seeking to find a non-dogmatic morality to give strength and cohesiveness to the child's character.

"Seek ye first the kingdom of God and his justice and all these things shall be added unto you" was the solution offered by the great Master and we have not yet reached any other solution that will satisfactorily replace it. Religion must be the fundamental thing in education and all else that is taught the child must be taught to him in its relation to this fundamental element. When the pupil has grown in power to the point where he is able of himself to make the requisite correlation and without the aid of text-book or teacher is able to take each thought presented in any branch taught to him and correlate it with his entire mental content, then, and not until then, may we safely teach him the various branches of knowledge as separate entities.

Not in spite of the fact, therefore, but just because of the fact that religion is its central thought and its dominant element will

RELIGION, FIRST BOOK

be found effective as a means of furthering the child's development in all the essentials of his growing consciousness. Guizot, writing on the History of the Civilization of Europe, says: "In order to make popular education truly good and socially useful it must be fundamentally religious. It is necessary that national education should be given and received in the midst of a religious atmosphere and that religious im-

pressions and religious observances should penetrate into all its parts. Religion is not a study or an exercise to be restricted to a certain place or a certain hour; it is a faith and a law which ought to be felt everywhere and which, after this manner alone, can exercise all its beneficial influences upon our mind and life."

The close relation existing between the teaching of religion and the teaching of the various secular branches has been pointed out in a previous article. It has been emphasized in many ways and by many people during the past few years. It has been insisted on over and over again that this close interrelation of religion with the other school subjects renders it impossible to teach religion effectively apart from the rest of the subject-matter of education. This impossibility is, in fact, the *raison de être* of the Catholic school system of the United States. Many of the other Christian denominations of this country have tried the experiment of imparting religious instruction in the home and in the Sunday school, thus leaving to the public school the work of instructing their children in the secular branches. The experience of a single generation has proved sufficient to discredit this plan, and if we needed experimental verification of a truth which was so evident from theoretical considerations, such verification is now at hand.

Now, if the relationship of religion to the other elements of the child's education is so close that religion cannot be taught in a different place, at a different time by a different teacher, is it wise to have the text-books used for the religious instruction of the child different in form and in fact from the books used in his instruction in other branches? Text-books on Religion in the form of cut-and-dried question and answer, printed on poor paper, without illustrations, or any other adornment to commend them to the young child, and side by side with them beautifully illustrated books presenting the things of sense and pandering to the natural inclinations of the child, are hardly the means to ensure a vigorous growth of the religious element in the child's consciousness. And if we look beneath the surface and find that the text-books of secular instruction present truths in concrete

embodiment to the young child and avoid abstract statement, while Christian Doctrine is presented in purely abstract formulations with verbal explanations of the unintelligible words, our difficulty is still further increased. But it is not only the form that marks a contrast between the text-books of religious and secular instruction; the content of the one is carefully isolated from all contact with the contents of the other. This is in strange conflict with the needs of the child's unfolding life. The child's first and chief necessity is unity and close correlation in form and substance of the matter presented to him. The various branches should not only be presented in books that resemble each other in form and are closely related to each other in content, but all the matter presented in the first year of school life should be gathered up in a single book.

The demands for close relationship between religion and the other elements of the child's education are surely not satisfied by the mere fact that the same teacher teaches the various subjects, nor by the further fact that the teaching is done in the same room and on the same day. All these things are undoubtedly helpful, but the one important thing is that the religious truths presented to the child's consciousness for assimilation be presented in their proper relationship to the other elements that are entering into the structure of his growing mind. This is the one thing necessary and if it be absent, all the other circumstances referred to will avail little. Of course the teacher can and should supply much of this correlation, but equally of course the text-book should follow the same method and at least second the teacher's efforts. In too many cases, alas, the best that can be expected of the teacher is that he should second the work of the text-book in this direction.

To supply text-books that will help to put the teaching of religion in our schools where it belongs, at the center of all the school's activity, correlating religious truth with every other truth taught throughout the day, has been one of the chief motives which has led to the preparation of the series of text-books which we are now considering.

As the seal on its title-page indicates, Religion, First Book, has a five-fold function to perform in the child's unfolding life.

In the preceding articles it has been considered in its capacity of the child's first book in Religion and it is in this capacity alone that, in our study of the method of teaching religion, we are directly concerned with it. Indirectly, however, we are concerned with the other functions of the book, but we are concerned with them only in so far as the religious element enters into the proper performance of these functions.

The Church is primarily interested in the development of the religious side of the child's nature, while the State is primarily concerned with the development of the social side of his nature. The Church seeks to make him a worthy child of the kingdom of heaven, while the interests of the State are satisfied with his development as a good citizen. These two interests are not antagonistic nor are the elements in the child's nature with which they are concerned irreconcilable. On the contrary, the Church has always insisted that one cannot be a worthy child of the kingdom of heaven and at the same time be an unworthy citizen. You cannot be loyal to God if you are disloyal to your fellow man. It is the duty of the Christian to render to God the things that are God's and to Cæsar the things that are Cæsar's. "If any man say, I love God, and hateth his brother; he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not? And this commandment we have from God, that he, who loveth God, love also his brother." (I John, iv, 20-21.)

Whether or not a man can be a good citizen and at the same time be undeveloped along religious lines is a question about which there is considerable diversity of opinion. The experiment has been made in the public schools of this country of excluding religion from the schools and of educating the citizens without its aid. That the experiment has proved successful will hardly be claimed by anyone conversant with the facts. We need not, however, pursue this subject at present. What we are directly concerned with here is to show that religion is a very powerful agency in the development of the social side of the child's nature and in the shaping of his character for worthy citizenship. The love of neighbor, the love, reverence and obedience which the child owes to his parents and teachers

and to all legitimately constituted authority,—these are large elements in the making of a good citizen and they are fundamental elements in the religious development of the child. Moreover, the child is not merely an individual; it is as a social being that he tastes the highest joys of which his nature is capable and it is as a social being that he approaches God and is incorporated into the visible Church. The social side of the child's nature is, therefore, much too wide to be called into play by the functions of mere citizenship.

An examination of Religion, First Book, will at once reveal the fact that the social element is its most conspicuous element. Home, the fundamental social institution, is the theme throughout. The home of the birds, home with father and mother, home with Jesus and the Father in Heaven,—this is the theme of every story and of every song in the book. The Church demands the maintenance of the home. The home is the foundation upon which the Christian state is built. Our whole social system rests upon the home and cannot long survive its ruin. The interests of the Church, of the State and of the social order, therefore, demand that the child be educated to know and to love the home in all its strength and beauty and that he be prepared to safeguard it and defend it at whatever cost. The rôle that religion has to play in preserving the home may readily be inferred from an examination of this little book. It is this element that captures the child's imagination and glorifies for him all his home relationships.

We need not pause here to enter upon an exhaustive analysis of Religion, First Book, in its capacity as the child's first book in science. In the simple lessons of this book the child is led to approach nature sympathetically. He is taught kindness and consideration for animals and he learns that they are God's creatures, that they obey God in their way and in their way praise Him. The chief function of these nature stories, however, it to be found in the leverage which they furnish for the development of the social and religious elements in the child's nature. They furnish the concrete materials for the parables and they develop the foundation in the natural order upon which the structure of supernatural religion must be erected.

The æsthetic elements in this book are so obvious that it does not seem necessary to point them out. The inconsistency so frequently found in our schools of putting a costly and beautiful book, dealing purely with worldly subjects, in the child's hands and placing it beside a poor, three cent catechism has often been pointed out. No pains or expense have been spared in the attempt to make Religion, First Book, the most beautiful book placed within the child's reach. This, it is felt, will in itself help to emphasize for the child the importance of the subject-matter which it contains. The same consideration, as has already been pointed out, led to the use of half-tone pictures for the nature studies and the domestic scenes and colored pictures for the religious themes. These colored pictures are from the brushes of the great masters and will consequently help to cultivate the taste of the children along right lines. No matter how far their æsthetic development may lead them in after life, these pictures will draw them back to the feet of Jesus as He appeared among the children of men.

The advantages of the book as a child's first song book have already been alluded to. Every one who has dealt with children's voices knows the danger of having them sing what has not been organized in their intelligence and in their feelings. In the present book the child's soul is filled to overflowing with the sentiment that he is to sing, nor is he allowed to sing the song until the thoughts and feelings which he expresses have found expression through other channels, such as stories, reading lessons, drawing, painting and dramatization. When the children come to sing these songs under any one competent to teach them the elements of music they will sing them as naturally as a canary bird sings. They will sing them with a joy and delight that will bring their hearts back in later years to the feet of Jesus.

The merits of Religion, First Book, as a child's first reader will be dealt with elsewhere; here we shall only call attention to a few of its most obvious advantages. It is not a mere drill in words. The content is such as to hold the child's interest throughout. The stories told in the text are told with

sufficient clearness in the series of pictures to render the interpretation of the text easy and pleasant to the child. Moreover, the thought deals with the deepest and at the same time the most familiar content of the child's consciousness. It is concerned with the five instincts which control his attitude towards his parents and with the earliest experiences of his conscious life, while the interest in this material is preserved by the form in which it is presented. In reading these lessons, consequently, the child is giving expression to only those things which he knows and feels and which he rejoices in with his whole heart and soul. With this as a motive power the child could readily overcome even greater difficulties in the technique of reading were that necessary for him in order to master the contents of this little volume. But this is far from being the case.

There are very few words used in the book, outside of proper names, that may not be found in the spoken vocabulary of the average child of six. And the lessons are carefully graded so as to introduce only a limited number of new words in each successive story. Thus the child gets the full advantage of context work, which taken together with the picture series, reduces to a minimum his difficulty in reading.

Spelling lessons and phonetic drills have been omitted from the book, thus freeing it from all suggestion of the mere lifeless drill and allowing the native interest of the matter to captivate and hold the child's mind while he insensibly acquires a written vocabulary in a manner analogous to that in which he acquires his spoken vocabulary.

The print is clear and bold and will save the child's eyes from unnecessary strain while he is growing familiar with simple sentences and acquiring a working vocabulary. After the child has grown familiar with the most necessary words, the percentage of new words in the lessons is gradually reduced while the length and complexity of the sentences are progressively increased.

The method of handling this book as a reader has been briefly outlined in the suggestions to teachers at its close. A brief trial is all that is needed to convince any intelligent

teacher of the superiority of this book over the first readers in current use when considered in the capacity of a reader merely. Where the proper preparation is made for the use of the book through appropriate blackboard and chart drills the child will encounter no discouraging difficulty in reading any part of the book. From the very first lesson the story content is so sustained and it is so free from detail and needless complexity that immediate reward is given the child for his effort, thus encouraging him to persevere in the practice of reading. As the story grows in complexity and the sentences increase in difficulty the interest is proportionately increased and the strain on the child is thus lessened. This means that along with other practical benefits to the child the book has established for him a faith in the satisfaction to be derived from the printed page. This point is too often missed by the writers of primary books through a misguided zeal in grading the matter of the first reader. Again, it should be noted that the cumulative interest in the content of the book makes it possible towards the close of the year for the children to indulge in occasional silent readings without the aid of the teacher. They are thus taught self-helpfulness in obtaining both pleasure and profit from books.

On reflection it will be found that much of the superiority over the primary readers in current use here claimed for Religion, First Book, is due to the fact that it is the child's first book in religion, and to the further fact that it deals with home instincts and with the earliest home experiences of the child. The mere empty drill and the trivial are avoided as well as depressing and repulsive scenes. Large and uplifting thoughts in their simplest outlines fill the pages of the book and engage the mind of the child. It leaves the children, as a consequence, stimulated and refreshed and it gives them a promise of great and good things to come. Those interested in the matter are invited to make a close comparison between this little book and the primary books used where faith in alphabetic and phonetic methods still prevails and with those other books which have recently issued from schools where the influence of religion is no longer felt and where suitable content is sought in the supposed doings of prehistoric man.

Religion, First Book, is designed to fill the place of the child's first book in all the departments of his unfolding mental life and it is hoped that wherever it is used in the first grade it will be used in this capacity. Many teachers find supplementary readers helpful in the work of the first grade. We have no objection to register against this practice, but the supplementary reader should be chosen with some care and the selections used should be closely related to the content already mastered by the child in his reader. In a similar manner, if so desired, other books of religious instruction may be employed in a supplementary capacity, provided they are used in such a way as to further develop the religious doctrines contained in the lessons of Religion, First Book. Personally, we are not in favor of this practice in the work of the first grade. If supplementary work in religion be desired during the child's first year in school, it should come to the child from the lips of the teacher and it is much better that the stories and illustrations be given with a freedom that is not to be attained when the teacher reads. Stories of an appropriate kind, pictures and anecdotes may be used with profit to enlarge upon the themes developed in the book, but care should be taken not to confuse the child's mind by introducing matter foreign to the lesson; care should also be taken not to anticipate the lessons to be developed in the second year and by so doing to defeat the method and lessen the child's interest.

Religion, First Book, may be used with profit as a supplementary reader in the second and third grades in cases where the children have not had it in the first grade. These children will master the contents of the book in a comparatively short time and it can scarcely fail to open their minds to a more ready comprehension of the doctrines of holy faith. It will serve them as a preparation for a comprehension of the content of the catechism, and while, of itself, it will not be found adequate for this work, it will prove far more helpful than mere verbal explanations of abstract statements.

A large number of our children are at present receiving their primary education in the public schools. However deplorable

this situation may be, we are not yet in a position to provide a complete remedy for it. In large sections of the country our Catholic population is too sparse to admit of the maintenance of separate schools, and in many localities various circumstances combine to render separate schools unfeasible. These children also must be reached. They must be taught the mysteries of our holy faith and they must be trained in their duties towards God and towards their fellow man. They must be taught to love the Church and to strive in every way in their power to render themselves worthy of membership in her fold.

In some instances these children may be assembled two or three times a week for religious instruction. In many cases, however, their direct religious instruction must be confined to a brief hour on Sunday. What kind of text-books should be used in these Sunday schools? May such a book as the one we are here considering be used to the greatest advantage of the children, or does it perhaps seem more advisable to devote this brief time to the memorizing and reciting of the catechism? We have frequently been asked these questions and in answer let it be said that the series of text-books on religion which we are here considering are being prepared with direct reference to the needs of the parochial school. If a modification of the books for the use of Sunday schools shall seem advisable after we have completed the series, such a modification will be undertaken. I am of the opinion, however, that the books as they stand will prove of very great value to the children. Without the aid of a teacher they may learn from these little books many of the great truths of religion and they will learn them in a way that will appeal to their hearts and fill their imaginations as well as enlighten their minds. With such books as these in the hands of the children it will be comparatively easy for the Sunday school teacher to bring home to the children the meaning of Christian Doctrine and to render it functional in the building of their characters. The children's delight in the content of these little books will render it an easy matter to have them read and studied at home and it will not be difficult to draw from them an account of the matter contained in the books in the children's own words.

If in addition to this the Sunday school teacher should develop the lessons contained in the book and show their relation to the formal doctrines of the Church, he will not only sustain the interest of the Sunday school, but he will find the minds of his pupils becoming more and more receptive of the sublime truths which it is his privilege to teach.

Of course it is not possible through such a use of these books to obtain the full fruit contemplated in their preparation, but if the books help to attract the children to the Sunday school and to interest them in the teachings of Jesus Christ and of His Church, their use for such a purpose will merit the consideration of pastors and Sunday school teachers.

Finally, Religion, First Book, is intended to prepare the children's minds for a comprehension of the religious doctrines contained in the subsequent volumes of the series, but it is felt that this little book may be used with profit as a child's first book in religion no matter what text-book or what method of religious instruction it may seem wisest to adopt during the subsequent years of the child's school life. All that is usually accomplished in the matter of religious instruction during the first year in school is to teach the children their prayers and to tell them a few religious stories. In some places the children in the first grade are required to memorize the first five or six chapters of the Baltimore catechism. As between such results and those that may be attained through the use of Religion, First Book, there is scarcely room for choice on the part of those responsible for the religious training of our children.

Text-Books for Primary Grades.

If the text-books used in a school are to perform their legitimate function, it is necessary that they be adjusted to the needs of the children in the light of the aims and policies of the school. If the maintenance of religion is the first concern of the school, then religion must be the fundamental element in the text-books, particularly in the text-books of the primary grades where all the content of the curriculum must be woven

into close interdependence. But if, as in the case of our public schools, religion be banished by law from the curriculum and from the function of the school, then some other basic element must be found around which to correlate the various elements of the child's unfolding mental life.

For a generation the writers of text-books for the public schools have been engaged upon this difficult problem. Religion must be banished, this is the first consideration, and every reference to God, to Jesus Christ, or to the Church, must be banished unless it serve to throw discredit upon the Church or her teachings and thus presumably to save the child from falling a victim to superstition. Of course there are many educators in this field who sincerely deplore the conditions which seem to render it necessary to banish religious instruction from our schools. Such men may be trusted not to sneer at religion or religious institutions, but their work at best is negative as far as religion is concerned.

As long as mere verbal drills were considered sufficient for the children in the primary grades it was easy enough to banish the religious content from the literature of this early period of school life, but with the advent of modern science and particularly with the development of genetic psychology in the last few decades, all educators who are really abreast of the times realize that something more than this is imperatively needed. The primary books must have a content that appeals to the child's imagination and shapes his activities. There must be continuity and action, there must be coherent drama and an unflagging interest so as to lift the content into the focus of the child's consciousness and keep the mere formal elements of language, whether spoken or written, in the penumbra of mental life where they may continue to function as means to an end. In the last number of the *Bulletin* we dealt with this topic at some length and we presented the views of Professor Balliet. Nothing further need be added here to show the bearings of the problem on the difficult art of teaching the children to read.

To those who realize that the content of a primary book is a matter of supreme value and that the growth of the child's

thought is of more concern than his ability to recognize printed words, there is a new problem presented and the first step in the solution of this problem is to find matter that the child can assimilate and the second step is to find a method of presenting this matter that will facilitate its assimilation by the child. Thus far there is practical agreement, but there is a third element in the problem like unto these two and this is to find the right material to develop the child-mind along the right lines so that the man may attain to his inheritance in all its fullness. In the solution of this element of the problem there is anything but unanimity.

In the words of John Dewey, "If there is one principle more than another upon which all educational practice, not simply education in art, must base itself, it is precisely this: that the realization of an idea in action through the medium of movement is as necessary to the formation of the mental image as is the expression, the technique, to the full play of the idea itself." The importance of the muscular sense in the education of the child is being very generally recognized, but it is well to remember that the better we succeed in securing mental assimilation on the part of the children the more disastrous will be the effects if the matter assimilated be of the wrong kind. Any kind of growth will not do. Of course it is possible for the school in competent hands to develop or mould the children into criminals or anarchists; probably the task would be easier than the one actually set the teacher, viz., that of developing the citizen, the gentleman and the Christian. The nature of the content cannot and must not be ignored, nor is the argument in favor of a given content that it appeals to the child and that he will readily assimilate it valid. All this is well, but more is needed and it is here that the difficulty of the problem confronting the author of suitable primary books for our public schools becomes manifest. Religion is banished. "Unless you become as one of these you shall not enter into the kingdom" might almost be reversed, for the kingdom and what it stands for is almost the only legitimate content for the child-mind. But let us see how attempts of this sort have actually fared.

In the last few years much has been written and said of the School of Education in the University of Chicago. The doings of this school have been faithfully chronicled in our educational journals and the literature and methods of the school have been widely accepted in our public schools as ideals to be approximated as closely as circumstances would permit. It seems quite proper, therefore, in our study of this question, to turn to this source for light on the problem before us.

In 1903 there appeared the first volume of a series of primary readers, entitled Industrial and Social History Series, by Katharine Elizabeth Dopp, Ph. D., Instructor in the Extension Division of the University of Chicago. The second and third books of the series appeared shortly afterwards. If one may judge from the Preface, these books reflect the educational policies of many prominent authorities in the school world. "I wish to take this opportunity to express my gratitude to Professor Dewey for the suggestions he has given me with reference to this series and to acknowledge that without the inspiration that has come through his teaching I should probably never have undertaken a work of this kind. Among the many friends to whom I am indebted for help and inspiration I would mention especially Professor W. I. Thomas and Professor Ella Flagg Young of the University of Chicago, Superintendent F. A. Manny of the Ethical Culture School, New York City; etc."

These books have not only been well sponsored but enthusiastically received in many parts of the country, and indeed, they have many things to recommend them, that is, if they are to be measured by their effectiveness in method. The language is simple and direct, although probably lacking somewhat in elegance and in progressive development. The motor and dramatic elements are splendidly developed. The interest is maintained throughout. No difficulty will be experienced in securing the attention of the children and there will probably be very little difficulty in securing fairly good dramatic action. For those, consequently, who look no further, the books are eminently satisfactory.

But for those who look for other things and who place the end to be attained in the fully developed man among the con-

siderations of highest importance, if not the very highest of all considerations, the books will hardly prove acceptable. The entire series must be examined, together with the illustrations, to gain a clear realization of what it means. The first volume, designed for the use of pupils six and one-half years old, is occupied wholly with the tree-dwellers of the Pleistocene period and would doubtless prove very acceptable to parents and teachers who would be willing to hand over the child at this tender age to the mercies of a resurrected tree-dweller and who would rest content with the education which she would be enabled to impart. Even without her aid a competent teacher will probably be able to bring the children in imagination back to this early time and help them to live over again these crude elemental experiences.

Let us examine a few of the lessons from this book, even though they suffer considerably by the absence of the illustrations, which are probably true enough to nature but are hardly ideals calculated to stimulate the development of the aesthetic sense. Lesson II is as follows: "THINGS TO THINK ABOUT: What do you need in order to live? What do you think that the tree-dwellers needed? *Sharptooth.* Sharptooth was a tree-dweller. She lived a long, long time ago. She did not have any home. Nobody had a home then. People wandered from place to place. They had no shelter except the trees. Each night Sharptooth slept in the branches. Each day she hunted for something to eat. Sometimes she was very hungry. She had hard work to find enough food. She could not go to a store to buy it. There were no stores then. She could not buy food of a farmer. There were no farmers then. All the plants were growing wild. All the animals were wild, too. Sharptooth was afraid of them. That is why she climbed the trees. THINGS TO DO. Go out where everything is growing wild and find a place where the tree-dwellers might have lived. Find as many wild foods as you can. Notice what places have the best wild foods. Find a place where the tree-dwellers might have protected themselves from the wild beasts. Find a picture of Sharptooth running away from a wild animal. Tell a story about this picture." (This lesson is accompanied by two pic-

tures of the heroine, Sharptooth. In one she is chasing a rabbit and in the other she is flying from Sabre-tooth). There is scarcely room to question the effectiveness of this lesson. The normal child will readily go back to it in imagination and live it over with a vividness that would discredit a jury on a murder trial visiting the scene of the tragedy.

In Lesson V the child is told that the tree-dwellers had only mothers to take care of them and in a later lesson he is told that when the babies grew big enough to find food for themselves they were pushed out to make room for other babies. By the time the child reaches Lesson XX he has followed Bodo, the eldest son of the heroine, through a number of very interesting experiences with the animals of the forest. Here is a part of Lesson XX: "The boys dropped their clubs and climbed a tree where they spent the night. They slept until the break of day. As they were rubbing their sleepy eyes, they heard a queer sound close by. 'What is that?' said Bodo. The boys listened. All was still. But they were sure some animal was near. There was a clump of alders within a stone's throw. Perhaps a bear was hiding there. The boys were eager to find out, but they knew better than to rush into danger. So they waited and listened. All was quiet. Bodo threw a stick. Not a sound could be heard. He called out. Still there was no sound. The boys slipped down the tree and picked up their clubs. They crept up softly and peeped into the alders. 'There's nothing there,' said One-Ear. Bodo knew better. He noticed a hump among the leaves. He reached out his hand and touched it. It was a little calf that had been hid there by its mother. It scarcely moved as Bodo touched it. Its mother had taught it to lie still. Many people might have passed it by. But Bodo had sharp eyes, and besides he was very hungry. So the boys killed the calf and began to eat the raw flesh. They ate until they were satisfied. Then they played among the trees. THINGS TO DO: Choose somebody to be Bodo and somebody to be One-Ear, and let them show how the boys found the calf. Model a calf in clay." One has almost a shock of disappointment at the closing instruction, it seemed so certain that the children would be allowed to kill the

calf and to eat the raw flesh. Lest one should accuse this series of text-books of failing to develop progressively the situations which create the interest in the books, we will give one more sample, this time from the Second Book, The Early Cave Dwellers, intended for children seven years of age.

"V. THINGS TO THINK ABOUT: What do you think the Cave-men will do with Sabre-tooth's skin? What will they do with his teeth and claws? What will they do with his flesh? Can you think of what they might do with his bones? How do you think they learned to cook food? *Preparation for the Feast.* How excited all the people on the hills were when they knew that Sabre-tooth had been killed. Every body wanted to see him. Young and old crowded around to see the monster as he lay stretched out on the ground. They gazed at the creature in silence. They admired his rich, tawny stripes. Not a man on the hills had ever before been able to get such a skin. They all wished that they might have it, but they knew that it belonged to Strongarm. They examined the two large sabre-teeth. They felt of the smaller teeth and claws. At length the men began to quarrel about the trophies, but Strongarm waved them back. He claimed one sabre tooth for himself and allowed the other to go to the brave old man. When Strongarm spoke the men kept silent, for they knew that the trophies belonged to the bravest men. But they were given a share in the smaller teeth and claws. While they were loosening them with stone hammers, the women were hunting for their stone knives. They were soon busy taking off Sabre-tooth's beautiful skin. When the heavy skin was off, they began to get ready for the feast. They ate pieces of raw flesh as they worked, and tossed pieces to the men and boys. They were all too hungry to wait for the feast. Besides, they were used to eating raw meat. But they had learned how to cook meat at this time. They had learned to roast meat in hot ashes. At first they roasted the animal in its skin, but now they knew a better way. They skinned the animal and cut out the ribs; then they buried them in hot ashes. They covered the ashes with hot coals. They cut slices of meat with their stone knives and put them on roasting sticks. Then they held these sticks over the hot coals just as we sometimes do to-day. THINGS

TO DO. Make believe that you are doing some of the work that the Cave-men did, and see if any one can guess what it is. See if you can cook something over the coals. Ask some one to read you a story that Charles Lamb wrote about Roast Pig. VI. THINGS TO THINK ABOUT: How do you think the Cave-men would act at a feast? What would they use for dishes? What would they do to entertain themselves and their neighbors? When would the neighbors go home? *The Feast.* Nobody knew just when the feast began. Nobody set the table, for there was no table to set. But the women brought bowls they had made out of hollow gourds. Before the meat was half cooked everybody was eating. Some ate thick slices that had been partly roasted on the sharp sticks. Others chewed raw meat from bones which they tore from the carcass. The children sucked strips of raw meat and picked the scraps from the ground. When the women lifted the ribs out of the hot ashes, they found a nice gravy. They dipped up the gravy in their gourd bowls and gave it to the men. Strongarm dipped some up with a bone dipper that had been made from the skull of a cave-bear. Then he tore out a rib from the carcass and gnawed the meat from the bone. They all held what they ate in their hands. They all ate very fast, and they ate a long time. At last their hunger was satisfied, and they began to crack the marrow bones and scrape the marrow out with sharp sticks and bones. When the men became tired of sucking the bones, they tossed them to the women and children. The men joined in a hunting dance while the women beat time with the bones. The women chanted, too, as they beat time. They danced until all became tired and the visitors were ready to go. Then Firekeeper loaded pieces of meat upon the backs of the women, and all gathered around to see the neighbors start home. As soon as they were gone the Cave-men prepared to rest for the night. THINGS TO DO. Take turns in doing something that the Cave-men did at the feast, and let the children guess what it is. Find some good marrow bones and crack them. Find out whether we use marrow bones for anything to-day. If you think that you can, make something of the marrow bones. Can you think why bones are filled with

marrow? See if you can beat time with marrow bones so as to help some one do his work. See if you can make dishes of pumpkins, squashes, melons, cucumbers, or any thing else that you can find."

Again we regret our inability to present here the attractive picture of the cave-dwellers butchering Sabre-tooth or the still more attractive picture of the cave-dwellers' banquet. Let us make amends, however, by copying the plan of one of the lessons as adjusted to the needs of adult readers. THINGS TO THINK ABOUT: What is the English equivalent of *O tempora! O mores!* ? How far are the stock-yards from the school of Education of the University of Chicago? What is meant by "reversion to primitive type"? When belief in the truths of Christianity is lost, what takes its place? What is the cause of the enormous increase in juvenile crime during the last few years? Was President Hall drawing on his imagination when he stated that the last few years had witnessed a phenomenal increase in hoodlumism among the school populations of our large cities? What are the laws of imitation? State their function in mental development? Does the Industrial and Social History Series of text-books embody the essential features of the culture epoch theory? What will be the effect on our public schools of the practice so prevalent during the last few years of the School Superintendents from all parts of the country visiting the School of Education of Chicago University and bringing home to their school system all of the spirit and method of this institution which they can carry? Is this school an appropriate place to give inspiration and guidance to the teachers in religious schools?

Those interested in the matter should provide themselves with a set of these readers, for no description will do them justice. We are warned not to criticise or find fault with these readers under penalty of being called hard names by the author. On page 133 of The Tree-Dwellers she says, in the suggestions to teachers: "The portrayal of the situation which caused our early forefathers to rob birds' nests and kill young animals will no doubt shock the sentimentalist who orders eggs or veal as a matter of course. There might be good ground for his feel-

ing were there not present in the child the instinct to do similar deeds even though living under social conditions that do not justify such acts. Any one who will take the trouble to recall his own childhood, or to make the acquaintance of children of six and a half or seven years, will realize that such instincts are present, and that they must find expression in one form or another. Is it wise to ignore the facts of the case and allow the child to form the habit of gratifying his blind instincts, or shall we recognize the situation and meet it with all the wisdom at our command? Is it not the better plan to tell the child frankly of the way in which people lived at the time when they did what he would like to do now, and lead him to discover the changes that have taken place that lead us to disapprove of actions, which, under different conditions, were considered good? . . . . A sounder morality can be developed by honestly facing the facts with the child and by giving him the benefit of a broader experience, than by leaving him to face the situation alone in the light of but part of the facts. The problems with which the child at this time is grappling are so similar in character to those of the race during the early period of its development that they afford the child a rich background of experience suitable to his needs. The successful solution of these problems is as important with reference to the development of the individual to-day as then in determining the welfare of the race. A firm basis for the development of the intellectual, the moral, and the physical life can thus be laid at this time by a wise use of the experiences of the race when it was laying the foundations upon which our civilization rests."

I have no desire to be classified with the sentimentalist, but as a lover of the sciences that deal with life and its development I must protest that this series of books embodies a gross error and is in direct contravention of the very doctrines to which it appeals for confirmation, namely, that ontogeny is a recapitulation of phyllogeny. But lest my convictions be supposed to emanate wholly from religious sources, it may be well to quote the testimony of Thomas Huxley, who never was accused of an overweening love for religion in any of its forms. He has the further advantage at present of being indifferent

to the hard names that may be called him as a weak brother of the faith scientific. "Man, the animal, in fact, has worked his way to the headship of the sentient world, and has become the superb animal which he is, in virtue of his success in the struggle for existence. The conditions having been of a certain order, man's organization has adjusted itself to them better than that of his competitors in the cosmic strife. In the case of mankind, the self-assertion, the unscrupulous seizing upon all that can be grasped, the tenacious holding of all that can be kept, which constitute the essence of the struggle for existence, have answered. For his successful progress, through the savage state, man has been largely indebted to those qualities which he shares with the ape and the tiger; his exceptional physical organization; his cunning, his sociability, his curiosity, and his imitativeness; his ruthless and ferocious destructiveness when his anger is roused by opposition. But in proportion as men have passed from anarchy to social organization, and in proportion as civilization has grown in worth, these deeply ingrained serviceable qualities have become defects. After the manner of successful persons, civilized man would gladly kick down the ladder by which he has climbed. He would be only too pleased to see 'the ape and tiger die.' But they refuse to suit his convenience; and the intrusion of these boon companions of his hot youth into the ranged existence of civil life adds pains and griefs innumerable and immeasurably great, to those which the cosmic process necessarily brings on the mere animal. In fact, civilized man brands all these ape and tiger promptings with the name of sins; he punishes many of the acts which flow from them as crimes; and, in extreme cases, he does his best to put an end to the survival of the fittest of former days by axe and rope. I have said that civilized man has reached this point; the assertion is perhaps too broad and general; I had better put it that ethical man has attained thereto. The science of ethics professes to furnish us with a reasoned rule of life; to tell us what is right action and why it is so. Whatever differences of opinion may exist among experts, there is a general consensus that the ape and tiger

methods of the struggle for existence are not reconcilable with sound ethical principles."[1]

Leaving out of account for the time being the objection against the *Industrial and Social History Series* of primary books that must be made in the name of religion and of decency, this series of books in themselves constitute an appalling revelation of the depravity into which an educational system may fall when left in the hands of those who reject the wisdom of the ages and the counsels of religion. But the books are as unscientific in their conception as they are gross and materialistic in their execution. It has cost the labor and the blood of unnumbered generations to rid civilized man of the dominance of those bestial elements which these educators would fan into flame in the hearts of the children of this generation. The whole striving of life in all its forms is to enable the offspring to begin the struggle where the parents have laid down the burden. But all this is brushed aside as of no avail in the series of books before us. The foundation upon which Miss Dopp would build a sound morality are the bestial promptings of Paleolithic man. Man's spiritual nature and his religious promptings are rejected and what else is there to build upon? The books are at least consistent and they should serve to show all who are interested in the problem what is the real meaning of the movement to banish religion from our schools that has gained such strength in our midst. Religion has lifted man from the slime of the earth and made him a child of God and when it ceases to exert its uplifting power man, like the fabled tortoise, falls back to his elemental condition. Our juvenile courts are crowded. Men on every side are deploring the rapid spread of juvenile crime and the disappearance of reverence from the hearts of our children. How long will it be before they turn their attention to the cause of the conditions which they deplore?

THOMAS EDWARD SHIELDS.

[1] Thomas H. Huxley, *Evolution and Ethics and other Essays*, New York, 1894, pp. 51–53.

BOOK REVIEWS.

Marie dans L'Église Anténicéenne, par E. Neubert. Paris : Victor Lecoffre (J. Gabalda & Cie). 12°, pp. xv, 282. 1908.

This work, a doctorate dissertation presented to the Faculty of Theology in the University of Freiburg (Switzerland), deals with the history of the doctrines regarding the Blessed Virgin from the time these doctrines found expression in the gospel narratives until the outbreak of the Arian controversy. It is divided into two parts : Mary in Dogma and Mary in Piety. The first part dealing with the "Human Maternity," "Virginity in the Conception of Jesus" and the "Divine Maternity" contains also a very useful chapter on the "Natus ex Maria Virgine" in the Creed. The second part takes up practically the same questions but from a different point of view. It contains chapters on the Virginity of the Blessed Virgin "in partu" and "post partum," on the Holiness of the Blessed Virgin, her coöperation in the work of Redemption and the veneration accorded to her in the early church.

An interesting conclusion to which the author arrives, as showing the unanimity of Christian tradition, is, that the formula γεννηθεὶς ἐκ παρθένου of the ante-Nicene church was the equivalent of the θεοτόκος of the post-Nestorian period. Though the purpose of the book is not polemical, it affords the most solid reasons for impeaching the validity of the arguments of Rösch, Lucius and others regarding the beginnings and the origin of devotion to the Blessed Virgin.

PATRICK J. HEALY.

Des Heiligen Irenäus Schrift zum Erweise der Apostolischen Verkündigung, ΕΙΣ ΕΠΙΔΕΙΞΙΝ ΤΟΥ ΑΠΟΣΤΟΛΙΚΟΥ ΚΗΡΥΓΜΑΤΟΣ, in armenischer Version entdeckt, herausgegeben und ins Deutsche übersetzt von Lic. Dr. Karapet, Ter-Mekerttschian, und Lic. Dr. Edward, Ter-Minassiantz, mit einem Nachwort und Anmerkungen von Adolf Harnack. Leipzig : Hinrichs, 1907. 8°, pp. viii, 69* + 66.

In 1904 the Archimandrite Karapet discovered in an Armenian translation this work of St. Irenaeus which previously was known

only through a reference in Eusebius, *His. Eccles.*, v. 26, who merely gives the title "In Demonstration of the Apostolic Preaching" without quoting from it or indicating its contents. The learned Archimandrite and his confrère spent two years in preparing the Armenian text and a German translation for publication before sending it to Professor Harnack, who had one of his colleagues, Dr. Finck, examine the translation, which required few emendations. It is published as Part I of the thirtieth volume in the "Texte und Untersuchungen zur Geschichte der altchristlichen Literatur." About the work itself little need be said. It is a "work of edification" addressed to a certain Marcian about whom nothing else is known, and while it cannot rank in importance with the "adversus Haereses" of the great bishop of Lyons, it occupies a unique place as throwing some light on the spiritual life of a second century Christian. The introduction by Dr. Karapet gives a valuable account of the way in which the work found its way into an Armenian translation, and the notes by Professor Harnack clear up many important historical questions in connection with the text itself.

P. J. Healy.

Index Patristicus sive Clavis Patrum Apostolicorum Operum ex editione minore Gebhardt, Harnack, Zahn, Lectionibus Editionum Minorum Funk et Lightfoot Admissis. Composuit Edgar J. Goodspeed, Ph. D. Leipzig : Hinrichs, 1907. 8°, pp. viii + 262.

No more striking illustration of the progress made in patristic studies in recent years can be demanded than that offered by the publication of such a work as this. It is the last chapter to the controversy which shook Christendom a quarter of a century ago concerning the value of the works known as the writings of the "Apostolic Fathers." The defenders of the traditional opinions in regard to these documents achieved a substantial victory in their contention as to dates, authorship, etc., and so thoroughly vindicated the genuineness of the texts that no voice can now be raised against the advisability of publishing this concordance. The work of Professor Goodspeed and his collaborators is almost without a fault. If it would not be hypercritical one might say that it was not necessary to give separate references to different parts of the same noun or verb. Though published in Germany, the work was evidently prepared at the University of Chicago by Professor Goodspeed and ten of his pupils.

P. J. Healy.

Principles of Logic, by George Hayward Joyce, S. J., New York, Longmans, Green & Co., 1908. Pp. xx + 431.

Catholic students who are preparing for public examinations at the non-Catholic Universities in Great Britain and Ireland, will find in this work an excellent summary of all they are required to know about the theory and practice of logic. They will welcome it as an excellent substitute for the works by Keynes, Welton, Fowler and Minto, on which they have hitherto been obliged to rely. They will find in it all that is worthy of commendation in the works by non-Catholic authors, and in addition, they will feel sure that the underlying theory of knowledge is neither the empiricism of Mill nor the idealism of Bradley and Green, but the traditional Aristotelian doctrine of the Schools.

In this country, where the standard is not fixed by public examinations, where the aim of the teacher is to impart a certain indispensable amount of information regarding the technicalities of logic, and over and above that, to train the mind of the pupil in the art of correct thinking and valid reasoning, the work before us will be found useful in the hands of a competent instructor. Its utility, however, would have been considerably enhanced and its general adoption as a text-book would have been facilitated, if the needs of the student and the requirements of pedagogical method, especially as these concern the beginner, had been kept clearly in view. Abstract ideas and technical definitions are, of course, inevitable in any work on logic; the important thing is to smooth the way for those who approach the subject with no other preparation than that which the usual Collegiate education supplies.

As a work intended for the teacher and the advanced student, it is excellent, both in content and in manner of presentation. A technical metaphysician may, indeed, pick a flaw in the definition of substances (page 137) as "Natures *which exist*, not as mere determinations, but in their own right," and the teacher who takes the pains to verify quotations, may discover that the citation from Jevons on pp. 321–322 is not textually accurate. The general reader may be somewhat bewildered by the ambiguous personal pronoun in the last sentence of the first paragraph on p. 121. But these are minor faults, which will, no doubt, be corrected in a future edition. German and French quotations (for instance on p. xii) will also bear revision and correction, and that distinguished Catholic layman, who has rendered such excellent service to scholastic philosophy, should be introduced to our

Catholic students of logic as Clemens Baeumker, not as A. Bäumker. In our opinion, the refutation of Mill's criticism of the syllogism should be stronger and more striking.

The work will probably supersede the volume on *Logic* in the Stonyhurst Series, and despite the few minor defects which have been mentioned, it must be regarded as an important and useful contribution to the science of logic.

WILLIAM TURNER.

Dieu et l'agnosticisme contemporain, par Georges Michelet, professeur à l'Institut catholique de Toulouse. Paris: Librairie Victor Lecoffre, J. Gabalda, 1909. 12mo, pp. xx + 416. Price, fr. 3.50.

During the past few years the problem of the origin and significance of religion has been one of the main objects of the attention of philosophers, and therefore no work could be more timely than a survey and discussion of the results obtained and the solutions attempted. By many it is held that the belief in God, as understood hitherto, is untenable, or, at least, no longer adapted to modern mental exigencies, and that in consequence traditional explanations of religious experience must be modified. Hence many criticisms have arisen, assuming different points of view, starting from different principles and proceeding by different methods, but all tending to revise our conceptions of God and to reconstruct the philosophy of religion on new bases. In the first part of his work, Professor Michelet classifies these critiques under three heads: the theory of the French sociological school, finding the adequate explanation of religious experience in social facts; religious pragmatism, especially that of James, with its theory of a subconscious origin of religion; and religious immanence both of liberal Protestants and of Modernists. While subjecting these theories to a thorough criticism and pointing out their deficiencies, he is ready to profit by whatever good is found in each, and to incorporate it into a less exclusive and less one-sided explanation, taking a comprehensive view of all the factors implied. In the second part these theories are contrasted with Christian spiritualism based on Thomistic psychology and philosophy. After examining the psychological origin of religion, and showing how the mind passes from a spontaneous to a reflective knowledge of God, the author proceeds to discuss the validity of this knowledge, and answers the objections raised by philosophical criticism (Bergson), scientific criti-

cism (Duhem, Poincaré) and religious criticism (Sabatier and the Modernists). The explanation given is far from that dry and lifeless intellectualism which alone falls under the criticism of pragmatists and immanentists. The rights of reason are asserted against their opponents, and at the same time man is not supposed to reach God only with his intelligence, but also with his heart, and will, and activity. "The solution offered by Christian spiritualism is a synthetic solution which sacrifices none of the legitimate exigencies of human nature, neither those of reason nor those of will." In the present condition of philosophical and religious unrest, Professor Michelet's work, for its forcible, yet always moderate, discussion of current views, as well as for its positive account of the religious life of humanity, is a valuable contribution to the problem of the philosophy of religion.

C. A. DUBRAY, S. M.

The Path Which Led a Protestant Lawyer to the Catholic Church, by Peter H. Burnett. Edited and abridged by Rev. James Sullivan, S. J. St. Louis: Herder, 1909. Pp. xxii + 425. Price, $1.50.

The fact that a book is reprinted fifty years after its publication is in itself no small indication of its merit. In the present instance, Father Sullivan has thought, and rightly, that our generation would derive some benefit from being shown the path which Governor Burnett, of California, began to follow sixty-five years ago, and which finally led him into the fold of the Church. Every step was taken with the greatest care, after weighing the evidence, considering the arguments and giving a verdict based exclusively on the merits of the case. Not unfrequently the author's conclusions are strengthened by principles from Kent, Blackstone and other eminent jurists, and throughout the work the reader feels that the writer himself is a most competent and impartial lawyer and judge. The first chapter is on the law of Christ, written and unwritten, its promulgation, authenticity, etc. Thence the author proceeds to study the visible Church of Christ, its governing power and infallibility, the primacy of Peter, the most important doctrines of the Catholic Church, and the objections against them. This new edition has been reduced to about one-half its original size by leaving out repetitions, subsidiary arguments and lengthy quotations. As it stands, it is both a well-merited tribute to

Judge Burnett's fair-mindedness and conscientiousness, and a putting forth in clear and forcible arguments of the claims of the Catholic Church and of the justice of these claims. Even if it does not meet all difficulties, nor perfectly suit all frames of mind—no apologetical work can do that—for Catholics and Protestants alike it will prove most useful and instructive reading.

C. A. DUBRAY, S. M.

Priest or Parson, or Let us be One; by Rev. James H. Fogarty. New York Christian Press, 1908. 12mo. 341 pp.

Many so-called Protestants of the present day are Protestants only in name. They have lost interest in the creeds of their fathers. They no longer read the bible. They rarely go to church. Of those who still remain faithful to their respective denominations, not a few are weary of the endless diversity of teaching that characterizes the Protestant pulpit, and are yearning for the reunion of the Christian churches.

It is chiefly to these classes of our separated brethren that the author of *Priest and Parson* addresses himself. He brings to them the kindly message that only in the Roman Catholic Church, founded by Christ, can true faith be found, and with it unity and fulness of Christian fellowship.

His book is easy reading, not burdened with much learning, not demanding deep thought. It seems to be meant for the busy man in the street. Its tone is friendly, courteous, sympathetic. The author reaches out the hand of welcome on the common ground of love of country and social morality, and invites his erring brethren to open their eyes to the bankruptcy of Protestantism and to the supreme excellence of Catholicism. His arguments are almost wholly those of testimony—tributes of eminent Catholics and non-Catholics to the excellence of the Roman Catholic Church, strictures by Protestant divines to the ineffective methods of Protestantism. In gathering this evidence to serve his purpose, the author has shown great diligence. His chief source has been the daily press. While he has produced a work both readable and useful for certain classes of minds, the friendly critic will wish that it had been better done. In the constructive portion, the claims of the Catholic Church are not set forth with sufficient fulness. There is no indication of the sources from which the numerous testimonies have been drawn. Most of these are clippings from newspapers, which the author probably thought it

needless to specify. But in chapter XI, and in the appendix, where the patristic evidence is given for early Christian belief in Church unity and in the divine institution of sacramental confession, testimonies occupying seventy-two pages and taken bodily from the work, *The Faith of Catholics*, the source of this borrowed material should have been indicated.

Some of the citations might have been curtailed, others omitted, without prejudice either to the argumentative or to the literary value of the volume. Thus the author might well have left the following anonymous citation where he found it :—"As the great river whose water leaps down a giant birth from its parent lake, ever blazing under the splendor of a tropical sun, yet ever fed by sources springing from snow-crowned mountains and changes in its course the desert into earth's fruitfullest region, so the river of God, welling forth on the day of Pentecost from the central abyss of divine love, bore down to all nations the one water of salvation" (p. 165). Nor is the language of the author himself always above reproach. There is more patriotism than grammatical neatness in this sentence found on page 30 :—"In the lurid glare and amid the din and smoke of battle, Catholic or Protestant, our war-cry has been identical :

> "The Union forever—Hurrah ! boys, Hurrah !
> Down with the traitor—up with the stars."

The statement on page 159, "He charges thusly His apostles" grates harshly on the ear. Clearness cannot be predicated of the following sentence on page 272 :—"The spiritual anarchist may refuse to hear her, deny her truth and her mission, but she remains intact." In the opening pages, where love of country is shown to be a virtue common to Catholics and Protestants alike, the language is a little too bombastic, too suggestive of the fourth of July oration.

Will the majority of the readers into whose hands this book will fall, be blind to these deficiencies? Perhaps. At any rate, its genial optimism and readableness will help to make it acceptable.

CHARLES F. AIKEN.

Le catholicisme en Angleterre au XIX^e^ siècle, par Paul Thureau-Dangin. Paris: Bloud et Cie, 1909. 12mo., 256 pp.

The distinguished author of this little book has already written the history of the Catholic Revival in England in a recent work of three volumes, under the general title, *La renaissance catholique en Angle-*

terre au XIX^e siècle. The present volume consists of a series of six lectures delivered last spring in Paris, wherein the author gives a more succinct account of this highly interesting movement. After an introductory lecture, in which he gives a masterly survey of the wonderful growth of Catholicism during the last hundred years in Germany, the United States and England, he devotes the remaining five lectures to the story of the Oxford movement, which by its flood of conversions was instrumental in giving renewed life and prestige to the Catholic Church in England, and which at the same time, under the guidance of noble minded but inconsistent men like Pusey, developed in spite of bitter opposition, even persecution, into the numerous and energetic Ritualistic party. The great men who took a prominent part in the movement and in the Catholic Revival,—Cardinals Wiseman, Newman, Manning,—are admirably portrayed. Nor are the dark parts of the picture left out, particularly the unfortunate antagonism that arose between Manning and Newman, causing a breach in their friendship of earlier years that was destined never to be healed. The whole story is told with a breadth and sympathy of treatment, and with a literary skill that gives it the fascination of a romance.

CHARLES F. AIKEN.

The Holy Eucharist, by the Right Rev. John Cuthbert Hedley, Bishop of Newport (The Westminster Library: a Series of manuals for Catholic Priests and Students, edited by the Right Rev. Bernard Ward, President of St. Edmund's College, and the Rev. Herbert Thurston, S. J.). New York, London, Bombay, Calcutta: Longmans, Green & Co. Pp. xix–278.

"This book is presented to the reader as a useful manual and not as an exhaustive treatise." Manual or treatise, it is a model of clear and precise exposition of Catholic doctrine. Having studied the testimony of scripture about the institution of the Holy Eucharist, proved the Real Presence by Scripture and Tradition, Bishop Hedley states very distinctly the doctrine of Transubstantiation on this point. His careful and precise considerations about the notions of substance, species and accidents, as implied by the definition of the Church and the directions or enlightments which are therein given to the philosopher, may be especially mentioned. He then treats of the Holy Eucharist as a Sacrament, its use and effects, and of the question of frequent Communion. Studying the Holy Eucharist as a Sacrifice,

Bishop Hedley accepts the opinion which maintains that the very essence of the Sacrifice of the Mass consists in the double consecrations of the Bread and Wine ; he then describes the Liturgy of the Mass throughout the different countries and ages, past and present ; he explains the fruits and effects of the Holy Sacrifice of the Mass and closes with an important chapter for the most part historical, on the various forms of the cultus of the Blessed Sacrament.

All through the book, the exposition of the Catholic teaching is largely positive, yet the author has always an eye open to the contrary doctrine ; it is precise yet wonderfully clear, simple yet always scholarly. This book should be in the hands of every priest, seminarian and educated layman.

G. Sauvage.

Le guide des nerveux et des scrupuleux, par le R. P. Raymond, O. P., aumonier du Kneippianum a Woerishofen. Paris : G. Beauchesne et Cie, 1908. xvi + 452 pp. 3 francs, 50 centimes.

This book, as it suggested by the title, is essentially a practical work. The reader will not find here anything about the conditions of nervous disorders, hysteria or scruples which have not been described in divers medical treatises or by spiritual authors. He will however find these conditions adequately described and above all he will find enunciated in a simple, clear and very practical way the dispositions required and the directions to be followed in order to heal, or at least to help, both the soul and body of those who are the victims of these afflictions. The author is an experienced psychologist: on this point he has the valuable commendations of Drs. Bonnaynie of Lyons and Dubais of Berne ; but he is especially a priest speaking, consoling, encouraging and directing in a priestly way. We recommend this work to priests who have to deal with those who are afflicted by these most depressing infirmities.

G. Sauvage.

Le besoin et le devoir religieux, par Maurice Sérol, Docteur in Philosophie, Secrétaire Général de la *Revue de philosophie.* Paris : Gabriel Beauchesne et Cie, 1908. 216 pp. 1 franc.

The general argument of this book is that in the present conditions of human life there is a fundamental tendency to action, orderly and harmonious action ; this tendency manifests the end which man is

obliged to reach. Yet man cannot find in his natural tendencies or in natural objects alone sufficient power or means to realize this activity. No naturalistic theory, Stoicism, pessimism or humanitarian evolutionism can possibly succeed in furnishing them ; far from perfecting human life, their principles destroy, depress or misdirect human activity. Religion alone is able to give the adequate means of fulfilling our human aspirations, and so the acceptance of religion appears as a need and a duty of man. But religion cannot exist unless it is based on dogmatic belief and directed by doctrinal authority ; it cannot last unless it is externally expressed in acts. The problem dealt with in this book is a fundamental one. The writer follows the classical argumentation so well outlined by Saint Thomas in his *Summa contra Gentes*, develops it with the data of psychology and opposes it successfully to various modern or modernistic theories.

G. Sauvage.

BOOK NOTICES.

Youthful aspirants to the ecclesiastical state will find very serviceable the English translation of PRIESTLY VOCATION AND TONSURE from the French of L. Bacuez, S. S. (New York, Cathedral Library Association, 1908, small 8o, pp. 314). The translator rightly says that there is nothing quite of its kind in English, also that the work has been considerably adapted and the chapter on clerical dress quite rewritten. As it is, the book "treats exhaustively of the first step in the ecclesiastical career, both as to instruction and meditation, being the ripe fruit of a rich experience," and exhibiting throughout both "unction and wisdom, a doctrine elevated and pure."

Catholic schools, families, and libraries, not to speak of individual readers, ought to rejoice at the appearance of "The St. Nicholas Series" of Catholic biographies, edited by the scholarly Dom Bede Camm (Benziger, New York, 1908). The neat and bright octavo volumes of something less than 200 pages each correspond to the "Saints" of the Paris house of Lecoffre, have each six excellent illustrations (colored, artistic, accurate) and sell for the modest price of eighty cents. Among the biographies so far printed we may mention VITTORINO DA FELTRE, A PRINCE OF TEACHERS, by a Sister of Notre Dame; THE STORY OF THE ENGLISH POPE, by F. M. Steele; GABRIEL GARCIA MORENO, REGENERATOR OF ECUADOR, by the Honorable Mrs. Maxwell-Scott; THE HOLY BLISSFUL MARTYR SAINT THOMAS OF CANTERBURY, by Robert Hugh Benson. These biographies are of course popularly written, but the well-known names of their authors are a guarantee that both text and spirit are what they ought to be for such works. The series deserves the highest praise both as to plan and execution. The paper, type, binding, and illustrations leave nothing to be desired. It is sincerely to be hoped that the venture will meet with great success, and that ere long the volumes will be numbered by hundreds. Possibly, at a later date, they might be issued in series of six or twelve, so as to form handy and portable libraries, *e. g.*, of statesmen, painters, educators, missionaries, etc., etc.

So much of early American ecclesiastical history was lived out along the lower Mississippi that all who are interested in the origins of the Church in the United States will welcome the charming booklet IN AND AROUND THE OLD ST. LOUIS CATHEDRAL OF NEW ORLEANS by Rev. C. M. Chambon (New Orleans, Philippe's Printery, 1908, 8°, pp. 181). Both text and illustrations are very serviceable to the future historian, and Fr. Chambon deserves much credit for the pains and devotion he has given to this task of ecclesiastical piety.

It was quite fitting that the Westminster Eucharistic Congress of 1908 should call forth a reprint of the life of a saint whom Leo XIII in 1897 declared patron of all Eucharistic congresses and societies, both present and future, THE SAINT OF THE

EUCHARIST, SAINT PASCHAL BAYLON, patron of Eucharistic associations, adapted from the French of L. A. de Porrentruy (Paris, 1899), by Fr. Oswald Staniforth, O. S. F. C., (New York, Benziger, 1908, 8o, pp. 244, illustrated). The Spanish Franciscan, Saint Paschal Baylon (1540–1603), canonized in 1690 by Alexander VIII, exhibits in his humble origin, wonderful career, and later religious influence, the power of sainthood not only over individuals, but over nations and the entire Church. It is a wonderful tale, and worthy of frequent perusal, how this innocent shepherd lad of Aragon became an instrument of God for the regeneration of Catholicism amid the vicissitudinous conflicts of the latter half of the sixteenth century.

In sixty-two condensed chapters the gifted nun-authoress of the "Life of Catharine McAuley" and "Leaves from the Annals of the Sisters of Mercy" begins the long and deeply interesting story of the Catholic Church in the far South, A CATHOLIC HISTORY OF ALABAMA AND THE FLORIDAS, by a Member of the Order of Mercy, Vol. I (New York, P. J. Kenedy and Sons, 1908, 8°, pp. 373). Diocesan and institutional records have been put at her disposal; municipal records, files of old papers, valuable libraries, unpublished letters and diaries, have furnished her rare and interesting material. Standard works of civil and ecclesiastical history have been consulted, and out of it all a handsome volume has been made that reads like a romance, but is real truth, or rather the pale shadow of ancient historical truth, seeing that jealous time hangs an ever-thickening veil between the past and the present. Every chapter of United States Catholic missionary life is delightful reading for minds historically inclined, so rich, varied, lively, and highly personal are the details of such a narrative. But in this respect nothing can surpass the charm of a work in whose first chapters there pass rapidly before us the figures of De Soto, Las Casas, Admiral Melendez, Ponce de Leon, the martyr Father Cancer, the Irish governors O'Neil and O'Reilly, Galvez and Bishop Cyrillo, Lemoyne d'Iberville, the Hibernia Regiment and Irish priests in eighteenth century Florida, the Acadians, the trials and difficulties of religious and ecclesiastical life in Louisiana, the holy labors of the New Orleans Ursulines and the Mobile Visitandines, the generosity of an Almonaster too long forgotten, the strong personality of Patricio Walsh, etc., etc. It is to be hoped that an exhaustive index will accompany the closing volume of this work that deserves a place in every Catholic library, however humble, for it illustrates as few similar works do, the abiding power of the Word of God and the Holy Sacrament of the Altar, to overcome insuperable obstacles of climate, poverty, distance, apathy, neglect, and opposition, and to infuse forever into young hearts that spirit of self-sacrifice which is the great secret of the final successes of Catholicism. If the new South, as many believe, be trembling on the edge of a wonderful development, the Catholic Church will no doubt have her share of the hard work and the harvest, but can never afford to forget the pioneers of religion in earlier days.

Books of Sermons and religious instructions, though often apparently repetitions of one another, are also very often marked by an individuality of their own and continue therefore to find a reading public wider than many imagine; otherwise, publishers would scarcely accept so many such works. Among the latest is PENTECOST PREACHING, Twenty-Five Instructive Sermons on the Gospels for

the Sunday after Pentecost by Rev. Arthur Devine, Passionist (London, Thomas Baker, 72 Newman Street, 1908, 8°, pp. 306). The diction of Fr. Devine is plain and clear, his doctrine accurate, his order simple and lucid. A useful synopsis precedes each sermon, making the book a very serviceable one, not only for the laity, but also for the clergy. Perhaps an "index rerum" would greatly enhance the utility of such a work that often contains gems of thought and diction not easily found by the reader who depends on the ordinary table of contents.

Some primitive martyrs, like Agatha and Cecilia, have at all times won the admiration of the Catholic world. Innocence, youth and beauty, crowned with the asphodels of violent death, appeal powerfully to every religious mind. The story of such an early martyr is told in a peculiar way in THE VENERATION OF SAINT AGNES, VIRGIN AND MARTYR, "Mary's waiting-maid," by Rev. Thomas Shearman, C. SS. R. (New York, Benziger, 8o, pp. 150). It is not so much the life of this holy Roman maiden that is put before us as a literary account of her veneration in Catholic liturgy, literature, and art; the devotion to her of saints and holy persons, popes and cardinals, religious orders and societies, and various countries. The work offers a multitude of interesting details, often romantic and poetic, and always of living interest and importance for the age to which they belong, whatever may be thought in individual cases, of their historic authenticity or reliability. Fr. Shearman has illustrated very well his theme, the universality, continuance and popularity of Catholic devotion to St. Agnes.

UNIVERSITY CHRONICLE.

Bequest. By the will of the late Julius M. Foy of St. Louis, the University received the sum of One Thousand Dollars.

Visiting Committee. A Visiting Committee of the Board of Trustees, consisting of Archbishop Farley, Chairman, Archbishop Glennon, Bishop Harkins, Mr. George Walter Smith and the Rector, Very Rev. Dr. Shahan, met at Caldwell Hall, Monday, Tuesday and Wednesday, March 22, 23 and 24.